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NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

389. J. P. ALEXANDER, "The Authority of Scripture in the Medieval Period," *Ind JournTheol* 23 (1-2, '74) 28-32.

To block such non-conformist movements as the Waldensians and Albigensians, the church authorities of the medieval period kept the Bible from the laity. There was an ever-increasing interest in reasoning and dialectic. Tradition and Scripture were thought to exist in organic dependence on each other.—D.J.H.

390. ANON., "Veröffentlichungen von Rudolf Bultmann (1967-1974)," *TheolRund* 39 (2, '74) 91-93.

A list of Bultmann's writings published in various languages over the past eight years. There are also supplementary items to the bibliography that appeared in the collection of Bultmann's writings entitled *Exegetica* (1967).—D.J.H.

391. H. BURKHARDT, "Motive und Massstäbe der Kanonbildung nach dem Canon Muratori," *TheolZeit* 30 (4, '74) 207-211.

Analysis of the Muratorian fragment reveals that in the formation of the canon not only formal criteria (e.g. apostolicity, originality, catholicity) but also considerations of content (e.g. the work of the Holy Spirit, Christ as the first principle of the Scriptures, the "gall" of Marcion's heresy) exercised influence. While these criteria were not fully articulated, their presence in the Muratorian fragment forbids us from speaking of it as the result of an unreflective process or a total absence of principles. In studying the history of the canon we must not be satisfied with merely pointing to the oldest authorities; their content must be examined in depth.—D.J.H.

392. P. C. N. CONDER, "They were not Divided," *Theology* 77 (650, '74) 422-431.

A sketch of the scholarly and ecclesiastical careers of J. B. Lightfoot and B. F. Westcott. Although they had much in common, they were complementary to one another rather than similar. "Be that as it may, it remains true that, in faith as in life, they were not divided."—D.J.H.

393. C. DURAISINGH, "The Authority of the Bible in the Modern Period," *Ind JournTheol* 23 (1-2, '74) 60-77.

The understanding of the Bible's authority from 1800 to the present is traced through four stages: the dominance of liberalism, the reaction of fundamentalists and mediating theologians, the reign of neo-orthodoxy and existentialism, and the radical theologians of the sixties. There has been a growing affirmation of the Bible as illuminating relational authority. In other words, the Bible is being viewed as authoritative only in so far as it influences and helps to shape the Christian's self-understanding. This is perhaps the most relevant and meaningful option for us today.—D.J.H.

394. B. FJAERSTEDT, "The Authority of the Bible Today," *IndJournTheol* 23 (1-2, '74) 104-111.

The Bible has authority only in so far as it reveals and brings out the truth that its words aim to reveal. That truth is an event in history—the God incarnate, the Savior and Redeemer. Because it unveils the divinely chosen event but leaves it a mystery beyond words, the Bible comes close to being a sacrament.—D.J.H.

395. R. H. FULLER, "The New Testament in Current Study," *PerspRelStud* 1 (2, '74) 103-119.

A supplement to the author's *The New Testament in Current Study* (1962). Developments in hermeneutics, the new quest of the historical Jesus, Pauline studies, redaction criticism as applied to the Synoptic Gospels, the Lukan writings, and the Johannine problem are discussed. Among the prognostications fulfilled since 1962 are the perdurance of the two-document hypothesis, the wider acceptance of the form-critical method, the growing consensus that the historical Jesus is both necessary and relevant to the kerygma, the search for greater clarity in distinguishing between the Palestinian and Hellenistic strata in the traditions behind the Gospels, more redactional work on the Gospels and concern for the Evangelists as theologians, and growing interest in the challenge presented by the fact of early catholicism in the NT. Among the unresolved problems are the place of the historical Jesus in the kerygma, the breakdown of the kerygma as the focus of the unity of the NT, and increasing awareness of exegesis as involving not simply what the text meant but also what it means. [Reprinted from *Contemporary Christian Trends*, ed. W. M. Pinson, Jr. and C. E. Fant, Jr. (1972).]—D.J.H.

396. L. LEGRAND, "The Authority of Scripture in the Modern Period: Roman Catholic Developments," *IndJournTheol* 23 (1-2, '74) 78-84.

In modern Roman Catholicism there has been a continuous (even if somewhat tumultuous) dialogue between the traditional faith in the inspiration of the Scriptures and the questions raised by the development of human thinking. The main issues currently exercising theological reflection are the anthropological dimension of the Bible, the truth of the Bible, hermeneutics, and non-Christian scriptures.—D.J.H.

397. C. MUNIER, "La tradition manuscrite de l'Abrégué d'Hippone et le canon des Ecritures des églises africaines," *Sacris Erudiri* 21 ('72-'73) 43-55.

The list of canonical books found in the summary of the proceedings of the Council of Hippo (A.D. 393), which is called *Breviarium Hippone*, exists in a Carthaginian and a Byzantine tradition. The Byzantine tradition does not have the same fixed and coherent character that the Carthaginian does. The variants within the Byzantine tradition revolve around the "hot points" of the canon: the books attributed to Solomon, the Davidic origin of the Psalms, the Twelve Minor Prophets as one book, the two books of Maccabees, the number of Pauline epistles, and the Catholic Epistles. If the readings proper to the Byzantine tradition are not the vestiges of the first edition of the African canon established at Hippo and corrected later (in 397 or 419) to harmonize with the canons of the churches on the other side of the Mediterranean, they do at least represent valuable evidence

for the slow and difficult process by which the canon was formed in the West.—D.J.H.

398. T. V. PHILIP, "The Authority of Scripture in the Patristic Period," *Ind JournTheol* 23 (1-2, '74) 1-8.

For the Fathers the ultimate authority of Scripture rested in God, who has revealed himself in Jesus Christ. Whatever method of interpretation they used, the chief principle was Christological. The source of the authority common to Scripture and tradition was Jesus Christ.—D.J.H.

399. L. P. TRUDINGER, "The Church's Rôle in the Making of Scripture," *Exp Times* 85 (11, '74) 342-343.

Since the autographs of the NT writings came out of the early church, the church in a very real sense created those texts. The much later task of selecting texts as authoritative for the church's faith and life was also undertaken by the church. But we are still at liberty to give as high a role as we wish, or as we deem is evident, to the activity of the Holy Spirit in the writing and copying of the books that form our NT, as well as in the debates by church councils.—D.J.H.

400. M. VELLANICKAL, "The Authority of Scripture: Medieval Period," *IndJourn Theol* 23 (1-2, '74) 18-27.

The medieval period was marked by a kind of biblical fundamentalism according to which Scripture was seen as including the whole saving truth. The reading of Scripture was considered authentic only if it was done in the church, the community of those who believe in Jesus and in whom the Spirit is at work. The human author was practically ignored; God was called the author of the sacred books.—D.J.H.

401. J. N. M. WIJNGAARDS, "The Authority and Use of the Scripture Today," *IndJournTheol* 23 (1-2, '74) 96-103.

Authority may be defined in terms of influence exercised on the thoughts and decisions of others. Making the Scriptures regain their authoritative influence will depend to a great extent on the translational skills of ministers of the word. Fidelity to what the Scriptures say and to what God wants to say through them should be the fundamental law of proclaiming the Scriptures in our day.—D.J.H.

Interpretation

402. P. BEAUCHAMP, "État et méthodes de l'exégèse," *Esprit* 41 (4, '73) 843-858.

Because its auxiliary disciplines are changing, exegesis should change accordingly. A number of methodological theses are set forth. Without denying other needs, one can say that a primary desideratum is a theory of literature, a theory of the book. The final part of the article presents various possibilities for achieving the desired method.—J.J.C.

403. S. BRETON, "Écriture et présence," *Esprit* 41 (4, '73) 834-842.

In Scripture, the written word of God, both God and God's Word are present in a body that is both opaque and transparent, the symbol and meeting point of

the human and the divine. This presence is clarified by examining the concepts "book" and "body," the latter in its corporeal, physical, and spiritual aspects.—J.J.C.

404. C. BROWN, "Bultmann Revisited," *Churchman* 88 (3, '74) 167-187.

After a discussion of Bultmann's views on form criticism, Jesus, demythologizing, John's Gospel, and the theology of the NT, his positions on form criticism and demythologizing are evaluated in the light of recent scholarship. Although many passages in Bultmann's writings contain real insights, it is questionable whether any of his critical work will still be standing at the end of the 20th century. On the other hand, he is a witness to the call to faith in our age. He questions much of our current thinking and practice, our preoccupation with the church and its structures, and the adequacy of our understanding of the Bible and our witness to its truth in the modern world. It is in posing, rather than in answering, these questions that Bultmann's real significance lies.—D.J.H.

405. H. O. J. BROWN, "The Bible and Mythology," *ChristToday* 18 (25, '74) 1394-96.

It is both incorrect and useless to attempt to understand the Bible, in any significant way, as mythology. It is incorrect because the Bible sets itself against all myths and presents itself as the real, lived-out history of God's acting and speaking in our world of space and time. It is useless because we must so remake the concept of mythology in order to apply it to Scripture that, rather than helping us to understand Scripture, it only misleads us.—D.J.H.

406. R. J. COLEMAN, "Reconsidering 'Limited Inerrancy,'" *JournEvangTheolSoc* 17 (4, '74) 207-214.

(1) Scripture is inerrant in whatever it intends to teach as essential for our salvation. What is essential can be determined by context and the author's principal purpose. (2) Plenary inspiration and inerrancy are not synonymous or inseparable. The gift of inspiration was granted not to insure the infallibility of every word and thought, but rather to secure a written word that would forever be the singular instrument by which man learns and is confronted by God's will. (3) Since inerrancy means different things to different people, each writer must take care to define the meaning he has in mind.—D.J.H.

407r. W. G. DOTY, *Contemporary New Testament Interpretation* [cf. *NTA* 16, p. 365].

W. H. MARE, "The Meaningful Language of the New Testament," *WestTheol Journ* 37 (1, '74) 95-105.—Observations on the nature of NT language in the light of D's presentation. Why should we deny that the biblical authors "have written meaningfully and factually within their cultural context and that their message can be understood meaningfully by their readers as they themselves understood it? . . . Let them give the facts, and may we get the message!"—D.J.H.

408. M. EIGELES, "Den konsekrente filologi. Filologi og eksegese hos David Flusser" [Consistent Philology: David Flusser's Philology and Exegesis]," *NorskTeolTids* 75 (2, '74) 89-100.

Since Flusser is virtually founding an Israeli school of NT research, it is of

value to have some insight into the nature of his work, which was first spelled out in "Die konsequente Philologie und die Worte Jesu," *Almanach für das Jahr des Herrn 1963* (Hamburg, 1963). "Consistent philology" is a not entirely new exegetical procedure aimed at recovering the words of Jesus with an eye to writing a Jesus-biography. This goal is possible primarily on the basis of two of the seven rules that help to define this method: (1) the Synoptics are variants of one and the same tradition, with Jesus as source and point of departure, and (2) the Evangelists are, along rabbinic lines, tradents only, not creative theological thinkers of the early church. These, along with his insistence that Synoptic studies take place within the framework of contemporary Judaism and its literature, give Flusser's views their characteristic and controversial stamp. The cutting edge of Synoptic exegesis is philological and not theological. Given the current dominant exegetical tradition, most of the problems lie in the areas of textual and literary criticism. While his opposition to form and redaction criticism is clear, so also is his close alignment with the Uppsala school (e.g. K. Stendahl, B. Gerhardsson). But here there is possibly a nuanced difference on the question of the continuity or discontinuity between Jesus (and his circle) and the early church.—J.S.H.

409. L. FLOOR, "Calvyn se Hermeneutiek in vergelyking met Ebeling en Fuchs" [Calvin's Hermeneutics in Comparison with Ebeling and Fuchs], *Neotestamentica* 4 ('70) 94-107.

Similarities between Calvin and the new hermeneutic should be appreciated: the focus on Scripture as a written document, a Christological interpretation, and the function of faith in the process of understanding. E. Fuchs and G. Ebeling stress the function of faith as *fides qua creditur*, whereas Calvin concentrated on the content of faith, the *fides quae creditur*. Calvin's attention to the Spirit as the determining factor in the understanding of Scripture undercuts the danger of understanding's becoming a self-evident matter, as is noticeable in the new hermeneutic. The *how* of the work of the Spirit will never be fully understood, but the work *as such* in the process of understanding should always be retained.—B.C.L.

410. V. P. FURNISH, "The Historical Criticism of the New Testament: A Survey of Origins," *BullJohnRylUnivLibMan* 56 (2, '74) 336-370.

An attempt to trace the antecedents of the 19th-century historical-critical study of the NT from the Copernican revolution of the 16th century to 1830. In this period the essential features underlying the historical-critical method took shape: a concern to understand the relation between biblical teachings and the data derived from experience, an assumption that the Bible is also a proper object for rational investigation, a conviction that this investigation must proceed with attention to the individuality of the writers, a commitment to the distinction between the words of the NT writers and the Word of God, and an acceptance of a thoroughgoing historical view of the canon itself.—D.J.H.

411. L. GIARD, "Lectures plurielles," *Esprit* 41 (4, '73) 859-876.

A survey of various ways of reading a text. X. Léon-Dufour's *Résurrection de Jésus et message pascal* (1971) is a worthy representative of classical exegesis. Structural and semiotic analysis, particularly that of P. Beauchamp and L. Marin, is then presented. There is a lack of convergence in the different approaches to

the Bible, as can be seen in *Exégèse et herméneutique*, ed. Léon-Dufour (1971).—J.J.C.

412. F. HAHN, "Der Beitrag der katholischen Exegese zur neutestamentlichen Forschung. Ein Überblick über die letzten 30 Jahre," *VerkForsch* 18 (2, '73) 83-98.

After sketching the events that led to the new attitudes toward biblical studies in the Catholic Church, the article discusses the "pioneers," the major figures since the end of World War II, individual commentaries and series of commentaries, and monograph series. The historical-critical method is now being employed without restrictions, and exegetical problems are being faced with all their consequences even when exegesis may oppose the Catholic Church's tradition of interpretation. In fact, contemporary exegesis is no longer being carried on according to confessional divisions.—D.J.H.

413. F. HERZOG, "Liberation Hermeneutic as Ideology Critique?" *Interpretation* 28 (4, '74) 387-403.

In the search for a new paradigm of biblical studies we must take the plight of the poor into account so as not to turn exegesis into a mere legitimization of the high and mighty. Our consciousness may have become so ideologized in the American setting that we cannot understand the real Jesus of history. As a consequence our exegesis itself may have become falsified. The interference of ideology with exegesis becomes especially aggravating in regard to assessing the significance of Jesus for the Christian view of the self. The basic challenge here is to discern in what sense Jesus' selfhood is a critique of the way we shape ourselves. Furthermore, the poverty factor, which belongs integrally to Christian origins, has not as yet been made a significant hermeneutical orientation point of theological work. What would happen if in the next fifty years the theological hermeneutic were to be determined by the poor Christ and the poor with whom God in Christ is still battling for survival? "What is at stake in the liberation hermeneutic is the consistent scuttling of human self-justification. Ideology critique theologically worked through means willingness to submit to God's reality, to let him break through in his shaping of human selfhood, even in the exegetical task."—D.J.H.

414. H. L. N. JOUBERT, "Ontmitologisering as Hermeneutiese Moontlikheid" [Demythologizing as a Hermeneutical Possibility], *Neotestamentica* 4 ('70) 80-93.

Hermeneutics can profit greatly by the sound principles underlying the practice of demythologization, but then they should be applied in such a way that full justice is done to the NT as such. In its practical application thus far, this method has not hesitated to make concessions that strike at the very heart of the biblical view of the world and of life.—B.C.L.

415. L. E. KECK, "On the Ethos of Early Christians," *JournAmAcadRel* 42 (3, '74) 435-452.

"Ethos" refers to the practices and habits, assumptions, problems, values, and hopes of a community's style. S. J. Case and S. Mathews did us the service of insisting that early Christianity was subject to social factors; our task is to make

that insight specific and concrete without being reductionist, without deriving ideas and values from socio-economic factors in a simplistic way. By distinguishing ethics from ethos and taking seriously the eschatological horizon, E. von Dobischütz and H. Preisker made an important contribution. An ethological approach to early Christianity would help correct what the phrase *Sitz im Leben* has come to mean, aid in avoiding the error of seeing Paul (or anyone else) as representing the common Christian mentality, and serve to recast the study of early Christian ethics and theology.—D.J.H.

416. R. KIEFFER, "Die Bedeutung der modernen Linguistik für die Auslegung biblischer Texte," *TheolZeit* 30 (4, '74) 223-233.

Descriptions of the terms and concepts used by F. de Saussure, L. Hjelmslev, and A. J. Greimas in their research in linguistics and semantics. While exegetes should not take over all these ideas uncritically, modern linguistics has much to offer exegesis in the fields of lexicography, grammatical and literary analysis of texts, and biblical theology.—D.J.H.

417. P. C. LANDUCCI, "Il cruciale problema redazionale nella esegeti moderna," *PalCler* 53 (20, '74) 1216-34.

As an illustration of how some modern Roman Catholic scholars view the role of the biblical redactor, this article examines the Italian translation of J. Caba's *De los Evangelios al Jesús histórico* (1971). While the book is very scholarly, written with moderation and a professed love of historical truth, it can be faulted on its treatment of the relation of faith to history, the role of the Holy Spirit in the composition and interpretation of the Bible, the creativity of the redactors, etc. Neither the 1964 decree of the Pontifical Biblical Commission (*De Historica Evangeliorum Veritate*) nor Vatican II's *Dei Verbum* (1965) justifies Caba's views. As illustrations of questionable exegesis, Caba's treatments of the Markan messianic secret, the stilling of the storm (Mt 8:18, 23-27), the "poor in spirit" in Mt and Lk, and the parables, particularly the wedding banquet (Mt 22:1-14/ Lk 14:15-24), are cited.—J.J.C.

418. B. C. LATEGAN, "Hermeneutiek en Geskiedenis" [Hermeneutic and History], *Neotestamentica* 4 ('70) 19-40.

A study of recent developments in the field of hermeneutics leads inevitably to a study of the different philosophies of history that form the basis of the various hermeneutical approaches. The exegete is forced to give attention to the phenomenon and philosophy of history not only because of the strong philosophical element in present-day hermeneutics, but also because the revelation is firmly embedded in history itself. The present paper is an attempt to illustrate the close link between hermeneutical method and the understanding of history and to underscore the necessity of a new assessment of the structure of biblical eschatology in order to pave the way toward a more appropriate approach to theological hermeneutics. Stimulating work has recently been done in this field, but the question remains as to the suitability of these structures with regard to biblical material. In conclusion, some areas are indicated where further research is especially needed.—B.C.L. (Author.)

419. G. LOHFINK, "Kommentar als Gattung," *BibLeb* 15 (1, '74) 1-16.

After Origen it has been possible to define a commentary as being a continuous (from beginning to end of a book) exegesis (no extraneous material inserted) that is expository (rather than exhortatory). At least eight types of this genre, each with its corresponding opposite, can be listed. There are commentaries that (1) make a new contribution, (2) present the personal position of the author, (3) share with the reader the experiencing of its findings, (4) consciously make the Bible live, (5) address wider circles than scholars, (6) are written in telegram-style, (7) emphasize continuous interpretation of the text, (8) paraphrase extensively. Among modern commentaries, four characteristics are typical: (1) multiple levels, (2) ever larger units of interpretation, (3) narrative texts paraphrased in the present tense, (4) elimination of hortatory text-structures. For the future, the critical point when the masses of supporting material stifle commentary on the text may be near. Then perhaps this material can be relegated to the dictionary and lexicon in order to allow the commentary to return to being what it should be: a continuous interpretation of the text.—R.J.D.

420. J. P. LOUW, "Linguistics and Hermeneutics," *Neotestamentica* 4 ('70) 8-18.

Linguistics and hermeneutics are more interdependent today than ever before and should therefore function complementarily. The remarkable fact is, however, that little of this cooperation is evident. The latest results of linguistic science are often foreign to theological hermeneutics and, although the new hermeneutic is based on premises that use language as their focal point, it makes erroneous use of linguistic data. The reason for this confusion is to be found in the inadequate distinction between the different *levels* on which language operates. De Saussure's distinction between *langage*, *langue*, and *parole* is still of fundamental importance. *Langue* and *parole* are manifestations of *langage* as total phenomenon. Linguistics is concerned with the first two aspects, while the new hermeneutic uses the term language to refer to *langage*, i.e. language as such, which includes the philosophy of language. The confusion of the new hermeneutic in this respect—and the help that linguistics can render to hermeneutics—is illustrated by a critical analysis of R. W. Funk's method in his *Language, Hermeneutic, and Word of God* (1966).—B.C.L.

421. V. MERČEP, "Atteggiamento di fronte agli scritti neotestamentari (Considerazioni sulla crisi dell'esegesi neotestamentaria)," *PalCler* 53 (23, '74) 1420-29.

NT exegesis is now passing through one of its most critical phases. Innumerable are the jeremiads on the present state of exegesis. By way of a remedy, A. Feillet's suggestions for a NT methodology [§ 16-416] are put forward, ending with E. Stauffer's call to prudence: *In dubio pro tradito*.—S.B.M.

422. R. MORGAN, "The New Testament in Religious Studies," *RelStud* 10 (4, '74) 385-406.

K. Barth's attack upon some of the historical scholarship of his day has important implications for NT studies in general and for its purpose and place within a religious studies syllabus in particular. Any study of the NT must take seriously what the NT authors thought about God, whether one wishes to associate oneself

with this belief or not. The center of gravity in NT study must shift from historical-critical analysis (essential though it is) to the task of interpretation. Since the interpretation of tradition has been very important in the history of Christianity, studying the history of interpretation provides a most promising line of advance. The purpose of NT interpretation and criticism within religious studies is to illuminate people's understanding of Christianity, whether they embrace it or not. Teachers and students of the NT are therefore bound to be engaged with the question of theological interpretation raised in so provocative a manner by Barth and developed by Bultmann. This has nothing to do with being a Barthian, whatever that might be, or even with being a Christian, necessarily.—D.J.H.

423. J. J. MÜLLER, "Geestesbesit as Hermeneutiese Prinsiep" [Possession of the Spirit as Hermeneutical Principle], *Neotestamentica* 4 ('70) 41-51.

The Holy Spirit, who as *auctor primarius* led and used men as *auctores secundarii*, is also the *interpres primarius* who leads and uses men as *interpretes secundarii* of the Word. Illumination by the Spirit is therefore an indispensable hermeneutical principle, and in its application real exegesis will always be a "pneumatic" exegesis.—B.C.L.

424. G. PENZO, "Linee introduttive per una ermeneutica esistenziale," *RivistBib* 21 (3, '73) 279-285.

Bultmann maintained that there cannot be any reconciliation between the mythological NT world and the scientific world of modern times; therefore, one must liberate the Christian message of its mythological expression. Three conditions are essential: acceptance of the essence of the NT as still valid; the introduction of the new hermeneutical principle of demythologization; and starting not from Christ but from the understanding of man. The object of such interpretation is to lead one to choose a certain type of concrete existence, with the help of grace. Hence it is an existential philosophy that can help us to understand the new existence proposed by the NT. Bultmann is of the opinion that such a philosophy is that of M. Heidegger in *Sein und Zeit* (1927), based on the concept of being, the existentiality of the world, the present reality, the possibility of being, being in time.—C.S.

425. C. H. PINNOCK, "'Baptists and Biblical Authority,'" *JournEvangTheolSoc* 17 (4, '74) 193-205.

The historic Baptist doctrine of biblical authority is one with the historic doctrine of the church through the ages. Scripture is the supreme authority. Yet a considerable number of important Baptist leaders and thinkers have publicly and unequivocally rejected and sometimes denounced belief in the complete trustworthiness of the Bible. The crisis of the Scripture principle for theology is the fact that, if the new view of the Bible is correct, we do not know what constitutes revelational data, and, not knowing that, we cannot speak confidently about the truth of God.—D.J.H.

426. H. RIESENFIELD, "Criteria and Valuations in Biblical Studies," *SvenskExeg Ars* 39 ('74) 74-89.

The scholarly methods used for interpreting biblical texts can be divided into

three categories: literary criticism, historical criticism, and theological criticism. The role that natural sciences play in the modern world has to a large extent led humanistic research to accept arguments in terms of causality as a sign of a truly scientific outlook and attitude. Yet applying this concept strictly in a historical context ends in trivialities. But even if we are not entitled to speak of causality in a strict sense, we still have to balance impulses and effects in a reasonable and credible way. These methodological considerations have relevance for our understanding of Jesus' death and the emergence of the church. In dealing with the problem of the diversity and unity of the NT writings (and also of NT Christologies) we become aware of the necessity of a balance between analysis and synthesis in all scholarly work. Also, we have to be conscious that there are and must be established two horizons of understanding—that of the text and that of the interpreter. Finally, we must recognize a complex of individual and social aspects of life in close interrelation within the NT.—D.J.H.

427. S. ROSTAGNO, "Is an Interclass Reading of the Bible Legitimate? Notes on the 'justice of God,'" *CommViat* 17 (1-2, '74) 1-14.

The "interclass" reading of the Bible makes each man the personal consumer of a standard piece of goods supplied by the institutional church to all in absolutely equal measure. All—exploited and exploiter, revolutionary and imperialist—need pardon, according to this traditional (in Protestantism) "interclass" approach. But analysis of OT and NT passages that stress the justice of God (e.g. 1 Sam 2:1-10; Lk 1:51-53; Rom 5:21) shows that the interclass reading is not necessarily appropriate. The Christian message would be disfigured if it were taken as a neutral statement addressed to men apart from their times and circumstances. On the other hand, it would be an anachronism to look for a materialist analysis of history in such texts. The article concludes with some theses on the reading of the Bible.—D.J.H.

428. F. J. SCHIERSE, "Probleme und Methoden heutiger Schriftauslegung," *Stimm Zeit* 99 (11, '74) 780-784.

Discussions of the commentaries by E. Käsemann on Romans (1973), R. Schnackenburg on Jn 5—12 (1971), J. Gnilka on Ephesians (1971), E. Schweizer on Matthew (1973), H. Balz and W. Schrage on the Catholic Epistles (1973), and S. Schulz on John (1972). These commentaries make use of tradition history, redaction criticism, and the history of religions and are marked by concern with theological and ecclesiological issues. The new structural-linguistic methods have made little impact.—D.J.H.

429. R. SCHNACKENBURG, "Biblische Sprachbarrieren," *BibLeb* 14 (4, '73) 223-231.

Modern linguistics enables us to reflect more deeply on the whole process of preaching, hearing, and believing (cf. Rom 10:14), which can be affected by "speech barriers" that are (a) vacuous (jargon, routine, empty formulas), (b) estranged (propaganda, demagogy, indoctrination), (c) ideological (rigid traditionalism, biblicism, faddism), or (d) obstructed (aggressive polemic, etc.). The language of the Bible presents us with internal and external barriers, the overcoming of which, in order to allow the living word to address and challenge us,

can also lead to a deeper perception of the word, e.g. in our attempt to make Paul's teaching on justification and freedom speak to modern man.—R.J.D.

430. C. VAN DER WAAL, "Enkele opmerkinges oor Tipologie" [Some Remarks on Typology], *NedGerefTeolTyd* 15 (3, '74) 225-235.

The only valid exegetical approach to the OT is the typological one, i.e. an approach that takes its cue from the *continuity* of God's acts under the two covenants. It recognizes the permanent nature of the covenant, church, and office, but also takes into account the consummation of the old covenant in the new and the changes implied thereby. Typology does not mean simplistic equation or formal similarity (allegory), but rather structural affinity. It is sensitive to continuing history and *typologische Steigerung* (L. Goppelt). In this sense the OT offers a prophetic prefiguration of the NT.—B.C.L.

431. C. VAN DER WAAL, "Die Hermeneuse van die 'apokalipties'-profetiese gedeeltes van die Nuwe Testament" [The Hermeneutics of the "Apocalyptic"-Prophetic Parts of the New Testament], *Neotestamentica* 4 ('70) 52-79.

Because of the underlying motifs of kingship and covenant, the "apocalyptic"-prophetic parts of the NT call for the same approach used for the interpretation of the prophetic parts of the OT, e.g. where the wrath of the covenant appears (Lev 26:18-25). A separation between an "external," earthly old covenant and a more spiritualized new one cannot be maintained. At the same time hermeneutics must reckon with the contrast between biblical and non-biblical apocalyptic literature.—B.C.L.

Textual Criticism

432. J. K. ELLIOTT, "Can We Recover the Original New Testament?" *Theology* 77 (649, '74) 338-353.

A discussion of the problems involved in recovering the original text of the NT, along with a critique of some of the most popular or influential texts. The cult of the best manuscript and the genealogical method are unreliable. What we should use is a thoroughgoing eclecticism. With a reliable apparatus at our disposal we ought theoretically to be able to produce a text based on the full range of manuscript evidence, choosing here and there to select the reading that our original author is likely to have used. The degree of subjectivity is no greater than it is in a text based on the cult of the best manuscripts where these divide over a variant. In addition to the other principles previously indicated [§ 17-21] we may add another: if all the readings can be explained as derivative except one, that one should be accepted as original, other things being equal. Unlike some other ancient writings, conjectural emendations have no place in a reconstruction of the NT.—D.J.H.

433. E. J. EPP, "The Twentieth Century Interlude in New Testament Textual Criticism," *JournBibLit* 93 (3, '74) 386-414.

The self-confident, optimistic, and resolute textual criticism of the late 19th and early 20th centuries has given way to the diffuse, indeterminate, and eclectic textual criticism of our own present and recent past. Despite its productivity, including many important manuscript discoveries, the 20th century has for the most

part been an entr'acte between the great achievement of Westcott and Hort and whatever significant second act is to follow. Evidences that this period has in fact been such an interlude are the lack of progress in popular critical editions (none of which represents substantive advances beyond Westcott-Hort in textual character), lack of progress toward a theory and history of the earliest NT text (so that the Westcott-Hort type of text retains its position virtually by default), lack of progress in major critical editions and apparatuses (largely because so little progress has been made in textual theory and history), a lack of progress in the evaluation of readings (so that the "eclectic" method is now employed almost universally, perhaps the most visible evidence of an interlude), and the sporadic revival (if only in a pseudo-scholarly way) of the view that the *Textus Receptus* represents the best NT text.

The prospects for a second major period of progress in NT textual criticism are considerably better than they were a generation ago. The 20th century appears to have created and then destroyed the Caesarean text-type, so that the problems of homogeneity and recension in the Neutral and Western traditions remain. But improved quantitative methods and strategically important new witnesses should bring resolution of these two old and difficult problems nearer. The computer can surely be enlisted to do much more of the mechanical work, and radiocarbon dating of manuscripts is being refined. Ironically, decreasing attention and dwindling personnel—especially in North America—threaten the enterprise just at the point where renewed optimism is at last warranted.—J.W.D.

434. K. ALAND, "Neue Neutestamentliche Papyri III," *NTStud* 20 (4, '74) 357-381. [Cf. § 9-456.]

(1) A discussion of J. O'Callaghan's identification of Qumran Cave 7 fragments with NT texts [§§ 17-24, 828—829; 18-43] in the light of scholarly responses to his thesis. The dating of the fragments, their possible *Sitz im Leben*, the reliability of the reconstructions, and other possible identifications revealed with the help of computers are examined [cf. also § 18-41]. Much ingenuity and labor have been expended on a regrettably inappropriate subject. The controversy marks the end of a naive age in which exegetes and textual critics thought that a certain series of letters could serve to identify only one or two texts. (2) More identifications of P⁶⁶ fragments with texts of Jn are presented. With the help of the computer (and the Münster Fragment-Identifizierungsprogramm) we will be able to achieve much more in the identification of NT fragments than was possible in the past. [To be continued.]—D.J.H.

435. C. J. HEMER, "A Note on 7Q5," *ZeitNTWiss* 65 (1-2, '74) 155-157.

The inherent weakness in the suggestion of J. O'Callaghan [§ 17-24] that 7Q5 be identified with a text of Mk 6:52-53 is illustrated by fitting the fragment, with no greater problems of adjustment, into the text of Thucydides (1.41.2).—G.W.M.

436. J. O'CALLAGHAN, "¿El texto de 7Q5 es Tuc. I 41,2?" *StudPap* 13 (2, '74) 125, plate. [Cf. preceding abstract.]

It is possible to add even further details to strengthen C. J. Hemer's identifica-

tion of 7Q5 and the text of Thucydides (1.41.2), but the proposal as a whole remains unconvincing.—D.J.H.

437. J. O'CALLAGHAN, "Nota sobre 7Q4 y 7Q5," *StudPap* 13 (1, '74) 61-63.

A discussion of the author's proposed identifications of 7Q4 and 7Q5 [cf. §§ 17-828; 18-43] with 1 Tim 3:16—4:1, 3 and Mk 6:52-53 respectively, in response to the articles of M. Baillet [§§ 17-822; 18-767].—S.B.M.

438. J. O'CALLAGHAN, "Sobre la identificación de 7Q4," *StudPap* 13 (1, '74) 45-55.

After a presentation of the counter-proposals of G. D. Fee [§ 17-825] and A. C. Urbán [§ 18-396] for the identification of 7Q4 with OT passages, and adding Job 34:14-15 as another possibility, the identification 1 Tim 3:16—4:1, 3 is proposed once again [cf. § 17-828], with the reader left to decide the issue.—S.B.M.

439. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome V. Bulletin de la Bible latine," *RevBén* 84 (1-2, '74) [297]-[326]. [Cf. § 18-769.]

In this final installment the Scripture indexes for Tome V are completed, and the indexes of Latin MSS, Latin words, and subjects are presented. Tome V has been appearing over the past ten years and covers studies published from 1955 through 1973.—D.J.H.

440. R. KASSER, "Réflexions sur quelques méthodes d'étude des versions coptes néotestamentaires," *Biblica* 55 (2, '74) 233-256.

The author set forth in a preliminary way his method of analyzing the Coptic versions in his book *L'évangile selon saint Jean et les versions coptes de la Bible* (1966). After replying in general terms to some critics, P. Weigandt [§ 14-54r] and G. Mink in K. Aland (ed.), *Die alten Übersetzungen des Neuen Testaments* (1972), he examines six versions of the Coptic of Jn 10:1-18: classical Sahidic, Akhmimic, Lycopolitan, Middle Egyptian, Proto-Bohairic, and classical Bohairic. Critical remarks on Mink's analysis of this passage show the differences of method used by modern Coptic scholarship. In an area as yet so insufficiently explored, different methods must collaborate toward an adequate assessment of the versions.—G.W.M.

441. K. I. LOGACHEV, "The Problem of the Relationship of the Greek Text of the Bible to the Church Slavonic and Russian Text," *BibTrans* 25 (3, '74) 313-318.

All the Greek forms of the biblical text that are of interest for reconstructing the oldest Church Slavonic version are late forms used in Byzantium from the 9th century onwards. One of the most important tasks confronting Russian biblical scholarship today is that of clarifying these very forms, not as additional tools for reconstructing the oldest Greek forms of the biblical text, but in their function as independent entities. Other necessary tasks are settling upon appropriate texts for liturgical, private, and scholarly use.—D.J.H.

442. E. M. YAMAUCHI, "Greek, Hebrew, Aramaic, or Syriac? A Critique of the Claims of G. M. Lamsa for the Syriac Peshitta," *BiblSac* 131 (524, '74) 320-331.

G. M. Lamsa in his translation of the Syriac Peshitta published as *The Holy Bible from Ancient Eastern Manuscripts* (1957) maintains that the Gospels and Paul's epistles were originally written in Aramaic and then translated into Greek for the use of Greek-speaking converts. In view of Lamsa's claims for Syriac, it should be underlined that Syriac is an eastern dialect of Aramaic that emerged toward the beginning of the 3rd century A.D. Furthermore, in contrast to Lamsa, all reputable scholars hold the Peshitta NT to be based on translations from Greek texts—and from relatively late and inferior Greek texts at that. Its value for the text of the NT is quite minimal. Finally, while Lamsa might have done a service by offering a usable English translation of the Peshitta, his version is defective in many respects.—D.J.H.

Textual Criticism, cf. §§ 19-471, 477—478, 600, 640, 697, 791.

Biblical Linguistics and Translation

443. E. F. F. BISHOP, "The Precincts and the Shrine," *Muslim World* 64 (3, '74) 165-171.

A brief account of the differences between *naos* and *hieron* in the NT, indicating the need to retain the distinction in modern versions.—S.E.S.

444. L. HARTMAN, "'Into the Name of Jesus.' A Suggestion Concerning the Earliest Meaning of the Phrase," *NTStud* 20 (4, '74) 432-440.

When looking for the earliest meaning of the formula "into the name of Jesus," the closest counterpart is to be found in the Hebrew/Aramaic *lēšēm/lēšūm* used in the early Palestinian Christian community. The NT expression is most akin to the usage that describes an action taking place with respect to someone, whether it be God, Michael, or a man. In many rabbinic examples the phrase is used to introduce the type, reason, or purpose of a rite as well as its intention. Therefore, being baptized "into the name of Jesus" characterized the rite in a fundamental way; it was a "Jesus baptism." The formula probably distinguished Christian baptism from that of John the Baptist.—D.J.H.

445. J. JEREMIAS, "IEROUSALĒM/IEROUSOLYMA," *ZeitNTWiss* 65 (3-4, '74) 273-276.

In the NT the form *Ierousalēm* is used 76 times and *Hierosolyma* 63 times. There were two Greek forms of the name of the Holy City in the NT period. *Ierousalēm* had dignity and a sacral ring; it was used almost exclusively by Jewish authors. The Hellenizing *Hierosolyma* was the usual profane designation used by non-Jewish authors and Jewish authors addressing a Greek-speaking public. The authors of Hebrews and Revelation always use *Ierousalēm* because they are speaking of the heavenly or eschatological city. Mark and John never use the "sacral" form. When rewriting Mk, Luke usually eliminates *Hierosolyma* and substitutes *Ierousalēm*. In Acts 1—7 he writes the sacral *Ierousalēm*, but from chap. 8 onwards he employs both forms without much distinction. For him the origin of the early church at Jerusalem belonged to the time of revelation.—D.J.H.

446. G. M. LEE, "A Common Semitism," *NovTest* 16 (3, '74) 240.

The infinitive absolute, which is one of the most distinctive Hebraisms in NT Greek, is also common in the non-Semitic Avromani dialect of Kurdistan.—D.J.H.

447. J. P. Louw, "Een nieuw woordenboek voor het Griekse Nieuwe Testament" [A New Lexicon for the Greek New Testament], *NedTheolTijd* 28 (2, '74) 130-140.

A committee consisting of E. A. Nida, R. Smith, and J. P. Louw have started preparation of the *Greek New Testament Wordbook*. Its first part will contain the exposition of the linguistic principles whereupon the dictionary is based. The next part will present an alphabetical list of every word in the Greek NT and indicate the semantic category or categories in which each word functions. The third part will consist of an English vocabulary accompanied by the Greek words or phrases used for each item. Part four, the most extensive, will contain a number of sections discussing semantic categories and sub-categories; the list in part two will refer to these sections. Four main categories are distinguished here: objects, events, abstracts, and relations (although linguistically speaking "relations" belong to the "abstracts," because of their specific aspects of meaning they are dealt with separately). The meaning will be presented primarily by way of definition and not through translation equivalents. As soon as parts of the *Wordbook* project reach a more constructive stage, results will be sent to several linguists and NT exegetes, and their comments awaited.—J.L.

448. B. M. NEWMAN, JR., "Translating 'the Kingdom of God' and 'the Kingdom of Heaven' in the New Testament," *BibTrans* 25 (4, '74) 401-404.

The basic meaning of the "kingdom of God" and the "kingdom of heaven" is the kingly rule of God, but the focus of the expression differs in various contexts. In the NT the "rule of God" refers to God's activity in bringing about his rule in this world, the acceptance of God's rule in one's life, and the consummation of God's activity in bringing about his rule in this world. The article concludes with a discussion of the translations of Mt 3:2; 4:23; 5:3, 10, 19, 20.—D.J.H.

449. G. P. PATRONOS, "Apostolos kai Apostolē" [Apostle and Mission], *DeltBib Mel* 2 (7, '74) 230-247.

A treatment of the apostle and his commission in the NT. There are various categories of apostles in the NT, but *apostolos* designates primarily an eyewitness of the risen Lord who is authoritatively commissioned to preach the gospel. Apostleship is a gift within the church and not a personal prerogative. Apostleship is ultimately rooted in God, serves the church, and often entails martyrdom.—Th.S.

450. P. R. ACKROYD, "An Authoritative Version of the Bible?" *ExpTimes* 85 (12, '74) 374-377.

There is much more to be said for the judicious use of various renderings of the Bible chosen not for variety's sake but in pursuance of both instruction and illumination, than for the acceptance of one version as authoritative. Those who

look for ecumenicity will do better to help us express our faith in the variety of ways suited to our own generation and situation, not to conceal it in agreed formulas.—D.J.H.

451. E. BRYNER, "Bible Translations in Russia," *BibTrans* 25 (3, '74) 318-331.

This description of biblical translation in Russia deals with the Gennadi Bible of 1499, the Slavonic versions printed from the 16th to the 18th century, the translations into Russian of the 19th century, and the current discussions that have appeared in *Zhurnal Moskovskoi Patriarkhii*. Bibliographical information on this last topic is presented in an appendix.—D.J.H.

452. C. BUZZETTI, "La traduzione di un testo letterario: problemi linguistici e applicazione al caso della Bibbia (I)," *RivistBib* 22 (1, '74) 39-52.

Translation is meant to further the intersubjective communication established between writer and reader. Thus, the translator must be sensitive to what proportion of the three basic functions of language—as symbol, as symptom, as signal—are operative in a text. He must also be able to appreciate and transmit those aspects of communication which are currently called the affective dimensions of language. Steering a course between the naive objectivity of some past philosophies of translation and the pessimism prevalent today in some quarters, the translator must respect the limits of his language medium while recognizing its power to communicate. [To be continued.]—F.M.

453. A. DE KUIPER, "The Apocrypha," *BibTrans* 25 (3, '74) 301-313.

A discussion of those books termed "apocryphal" or "deuterocanonical," along with a sketch of their history to the present day. There is no reason why Bible societies should object to joint Catholic and Protestant publications of the Bible with the Apocrypha in a separate section. This has been done many times since the Reformation. Today many churches use the Apocrypha, and many Bible societies have published the apocryphal books at the request of such churches without creating any problems. The article concludes with an appendix on the situation regarding the Apocrypha in the Netherlands and a brief bibliography.—D.J.H.

454. H. K. MOULTON, "Bible Translation," *IndJournTheol* 23 (1-2, '74) 9-17.

Descriptions and evaluations of modern translations of the Bible along with reflections on some problems encountered by translators. The Bible's authority for the translator has to do primarily with meaning, not with words.—D.J.H.

455. N. MUNDHENK, "What Translation are you Using?" *BibTrans* 25 (4, '74) 417-425.

The good translator of today is translating into his own language; unless he knows Greek or Hebrew extremely well, he is doing his translation from a language where at least one good translation has been done. He may use whatever versions he finds easiest to understand. Although one particular version may serve as an exegetical base, this does not mean that the version itself is being translated. A translator translates only the meaning, not the way that meaning is expressed.—D.J.H.

456r. *Das Neue Testament*, trans. U. Wilckens [cf. *NTA* 15, p. 232; § 16-450r].

D. FLUSSER, "Ulrich Wilckens und die Juden," *EvangTheol* 34 (3, '74) 236-243.—This translation, with accompanying commentary, is in many respects outstanding, but it also threatens to poison a broad reading public with its anti-Jewish cast, so reflective of patristic, medieval, and older Protestant interpretation. In his comments on two passages (1 Thes 2:14-16; Mt 27:24-25) W abstains from anti-Semitism, but in others he either tends to heighten the milder tone of the text (e.g. his comment on Acts 13:46-48) or in the absence of any anti-Jewish note reads a bias into the text (e.g. his comment on Mt 2:1-12 makes Herod representative of Israel as a people; Lk 14:7-24 is made to echo the tone of Mt 22:1-14; and Mk 12:1-12, which contains no bias, is made to sound like Mt 21:33-46). Similarly W overdraws the negative picture of the Pharisees and offers the reader no warning against the probability of distortion. Of course W is not personally anti-Semitic, but his work reflects the hazards of modern biblical exegesis that tends to sacrifice historical fact to the interests of historical-critical methodology, and this accompanied by a de-Judaizing of the NT.—F.W.D.

457r. S. P. RE'EMI, *Analytical Concordance to the Delitzsch Hebrew Translation of the New Testament*, 3 vols. (Jerusalem: Nur, 1973-74).

G. GROSSMANN, "A Hebrew Concordance to the New Testament," *Immanuel* 4 ('74) 64-66.—Not only will Hebrew-speaking Christians and NT scholars in Israel be grateful for this concordance, but also exegetes and theologians throughout the world. The appearance of the volumes is good. Their 90,000 entries are arranged in alphabetical order; moods of verbs, grammatical forms of nouns and adjectives, and many specific phrases supply further help in grouping the entries. Most verse quotations are quite long. In every case, one glance indicates the Greek original of the entry. The third volume comprises an alphabetical index of the Greek terms, by means of which every Hebrew translation of these can be found immediately.—D.J.H.

458. E. SCHICK, "Werdegang und Stand der deutschen Einheitsübersetzung der Bibel," *TheolPraktQuart* 122 (1, '74) 57-62.

A report on the organization, guiding principles, method of proceeding, state of publication, and significance of the new German ecumenical translation.—D.J.H.

459r. *Traduction œcuménique de la Bible* [cf. *NTA* 19, p. 109; § 18-781r].

P.-A. HARLÉ, "La TOB testée," *ÉtudThéolRel* 49 (3, '74) 391-395.—An examination of the translation of the NT in the light of standards proposed in E. A. Nida's *The Theory and Practice of Translation* (1969). The first part discusses the ways in which TOB deals with nominal syntagms, i.e. series of nouns in a relation of dependence and marked by some grammatical sign. [To be continued.] —D.J.H.

460. C. WIÉNER, "Récentes traductions françaises de la Bible," *MaisDieu* 118 ('74) 7-28.

The first part of the article describes and evaluates the revised edition of *La Bible de Jérusalem* (1973), *La Bible* (1973) by E. Osty with J. Trinquet, *Nouveau Testament* of the *Traduction œcuménique de la Bible* (1972), *La Bible du*

Peuple de Dieu (1971-73), the translation of Genesis entitled *Entête* (1974) by A. Chouraqui, *Le Nouveau Testament* (1973) by P. de Beaumont, and *Bonnes nouvelles aujourd'hui* (1971). The second part compares passages from these translations.—D.J.H.

Bulletins

461. F. GARCÍA BAZAN ET AL., "Boletines Bibliograficos: Sagrada Escritura," *Stromata* 29 (3, '73) 333-340.

Some recent publications (mainly in Spanish, though some are translations into Spanish from other languages) are discussed in three sections: apocrypha and Qumran, the series *Actualidad Bíblica*, and introduction.—D.J.H.

462. G. KLEIN, "Aufsatzbände und Festschriften. Eine Sammelanzeige," *Verk Forsch* 18 (2, '73) 76-83.

Descriptions of major NT items included in *Festschriften* and volumes of collected essays. Most of the articles discussed have been published in German during the past five years.—D.J.H.

463. X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament," *RechSciRel* 62 (2, '74) 261-297.

This bulletin discusses works dealing with the exegesis of Synoptic texts (seven items), attempts at NT syntheses (eleven items), and Johannine studies (six items). Brief summaries and comments are offered for each book.—D.J.H.

464. G. W. MACRAE, "Bible Books: Best on the Old and New," *America* 131 (16, '74) 324-333.

Descriptions and evaluations of 24 books recently published in English that deal with various aspects of biblical studies.—D.J.H.

465. K. H. SCHELKLE, "Neutestamentliche Theologie im Spiegel neuer Festschriften," *TheolQuart* 154 (3, '74) 284-289.

Descriptions of articles included in the recently published *Festschriften* honoring H. Braun, G. Friedrich, and E. Fuchs.—D.J.H.

466. D. SENIOR, "New Testament Review," *BibToday* 75 ('74) 202-210.

Comments on 25 books, all recently published in English, dealing with various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

467. T. BAARDA, "Het ontstaan van de vier evangeliën volgens 'Abd al-Djabbār" [The Origin of the Four Gospels according to 'Abd al-Djabbār], *NedTheol Tijd* 28 (3, '74) 215-238.

A few years ago the manuscript of an unknown work of 'Abd al-Djabbār, written in 995, was found in Istanbul. Is it possible that independent Jewish-Christian traditions from the first centuries are present in this work? The article first gives a Dutch translation of that section of the manuscript which depicts the

origin of the four Gospels as a factor in the degeneration process of Christianity (fol. 71b-73b; pp. 217-223). Then follows a commentary dealing with different aspects of the so-called primitive Gospel, its content, language and extent, and of the four still existing Gospels (out of eighty secondary gospels). In 'Abd al-Djabbār's argumentation the voice of earlier Islamic polemics against Christianity is still audible; moreover, he himself lived in a time of ongoing controversies between Moslems and Christians. Learned Syrians, converted from the Christian belief to Islam, brought with them a treasure of knowledge of Christian matters. There is no need, therefore, to search for old Jewish-Christian sources in the passage under discussion. The erudition of the later Syrian-Christian communities provides us with a sufficient background for this polemic writing.—J.L.

468. F. CASÁ, "Figuras de la Navidad," *RevistBib* 36 (3, '74) 221-253.

The seasons of Advent and Christmas are dominated by a series of type-figures that, in a way, symbolize "possible" ways of receiving the Messiah. The article takes up first John the Baptist, examining the OT image of Elijah and the prophecy in Isa 40:3, then the figure of the Baptist himself in the Gospels. By way of synthesis, the article asks what significance the figure of the Baptist has for our day. Secondly, Mary at the annunciation (esp. Lk 1:31-33) is considered. This section analyzes the literary genre of the account, the immediate context of vv. 31-33, the significance of the name "Jesus," the title "the Son of the Most High," the "throne of David," and the reign without end. The section concludes with a reflection on faith as the basis of Christmas. Thirdly, the Magi come under consideration. After an examination of "midrash," the article takes up the content of the Matthean narrative. It concludes with some pastoral remarks on the feast of the Epiphany.—S.B.M.

469. P. LAPIDE, "The Missing Hebrew Gospel," *Christian News From Israel* 24 (4, '74) 167-170.

If Jesus preached in Hebrew and/or Aramaic to his countrymen, does it not stand to reason that there was a Semitic record of his sayings that predates the earliest extant Gospel? Since at the time of Jesus the language of religion, education, and other aspects of high culture in Palestine was Hebrew, it is more likely that this earliest Gospel was written in Hebrew than Aramaic. Three good reasons account for the stubborn persistence of this plausible, though still unsubstantiated, hypothesis: the lateness of all the Greek Gospels, which were committed to writing well over three decades after the crucifixion; the multiplicity of variant readings in the Greek texts, many of which hint at overly literal translation from the Hebrew; and the underlying Hebraicity of the Synoptic Gospels on the lexical, conceptual, idiomatic, grammatical, and syntactic levels.—D.J.H.

470. G. LOHFINK, "Erzählung als Theologie. Zur sprachlichen Grundstruktur der Evangelien," *StimmZeit* 99 (8, '74) 521-532.

In the four canonical Gospels as well as in the majority of NT letters, the narrative (rather than argumentative or appellative) mode of speaking is fundamental and determinative. All non-narrative elements have only a secondary function and are placed in the context of a continuing event that reaches its high point

in the death and resurrection of Jesus. The fact that the focus of Jesus' own preaching was an event—the coming of the kingdom of God—probably had some influence on this development. By means of the story (*Erzählung*) rather than the report (*Bericht*) the Evangelists probed the depth of the Christ-event, portrayed it as a living experience, retained its vividness, and invited their audience to enter into it.—D.J.H.

471. V. LOI, "Vetus latina, 'testo occidentale' dei Vangeli, *Diatessaron* nelle testimonianze di Novaziano," *Augustinianum* 14 (2, '74) 201-221.

From the numerous biblical citations in Novatian's *De Trinitate*, *De Cibis Iudaicis*, and *Epistola* 30 (in the Cyprianic corpus), special consideration is here given to the Gospel texts. In these works 76 verses of the Gospels are cited, including 928 particular readings, of which 205 are variants in relation to the Vulgate. Of these only 28 are unique to Novatian by comparison to the patristic witnesses in the Beuron collection, and 62 are unique in regard to Vetus Latina texts transmitted in various codices. It does not seem correct to argue with A. D'Alès to the existence of an official text in the Roman church at this time.

Several conclusions can be drawn from this study. Some of Novatian's Gospel citations clearly differ from the Syriac text of the *Diatessaron*, which points to the existence in Rome of a Greek text different from the one used by Tatian. Those Novatian texts common to the Vetus Latina and the Vetus Syriaca are traceable to a "Western text" of the Gospels. Finally, some variants can be explained by a mixed text of the Vulgate or by local liturgical texts.—M.A.F.

472. L. F. RIVERA, "Conversion, Arrepentimiento y Penitencia," *RevistBib* 36 (2, '74) 105-112.

On the occasion of the Holy Year it is necessary to turn to the motives of *metanoia* and discover its dynamism in the Christ present to the end of time (Mt 28:20). The article examines *metanoia* in Mk, Lk, Mt, and Jn. Only by living a *metanoia* radically can Christianity set out on a process that can be called a transformation, a *metamorphosis* (cf. Mk 9:2; Mt 17:2).—S.B.M.

473. L. SABOURIN, "The Miracles of Jesus (II). Jesus and the Evil Powers," *BibTheolBull* 4 (2, '74) 115-175. [Cf. § 15-791.]

Historical criticism need not view miracles as impossible, the Gospels as historically unreliable, and the miracle narratives as built on a Hellenistic pattern or as created by the early church. Authenticating criteria applied to the Gospel miracles show that they deserve the credence traditionally granted them, though it is now easier to distinguish between the substance of the facts and their literary presentation. We should not set on the same level what is said of the devil (*diabolos*), quite a distinctive feature of NT demonology, and what is reported of the demons (*daimonia*), which retains aspects of popular representation. Yet it is easier to accept the existence of demons than to explain the representations of Jesus as having expelled them from the possessed if their existence is denied. [To be continued.]—D.J.H.

474r. M. SMITH, *Clement of Alexandria and a Secret Gospel of Mark* [cf. *NTA* 18, p. 112; § 18-793r—796r].

P. J. ACHTEMEIER, *JournBibLit* 93 (4, '74) 625-628.—The conclusions reached are revolutionary for the way Christian origins are understood, but the arguments for them are awash in speculation. There is also an arbitrariness in dealing with texts. Smith's basic methodological assumption seems to be that the NT writings are composed of historical fact with a theological overlay. Strip off the latter, and you have the former as residue. Furthermore, his speculations do not always yield consistent results. In this monograph we have a vast amount of erudition pressed into the service of a highly speculative "field theory" of Christian origins. Would that historical reality yielded itself so readily to one master thesis! The manuscript Smith discovered adds a bit to our knowledge of 2nd-century Christianity, should it prove to be genuine. His views on its significance are interesting for their sweep but unconvincing as historical explanation.—D.J.H.

475r. ——, *Idem*.

H. MERKEL, "Auf den Spuren des Urmarkus? Ein neuer Fund und seine Beurteilung," *ZeitTheolKirch* 71 (2, '74) 123-144.—The article presents a Greek text and German translation of S's discovery along with detailed observations on the text. The thesis that the citation from the secret Gospel is from an early edition of Mk is not proved. Rather, the text presupposes the existence of the canonical Gospels. There are some serious methodological shortcomings—arbitrary conjectures, disregard for chronology, and failure to understand form-critical facts. It is impossible to acquire additional information about the historical Jesus from the new text. Once more the Synoptic Gospels are shown to be the oldest and best sources about Jesus. The picture of Jesus as a libertine is as untenable as those that portray him as a Zealot or an Essene. Every attempt to reconstruct the preaching of Jesus on the basis of some arbitrarily chosen data is bound to fail. Only a reconstruction that deals with the whole of the Synoptic tradition has a claim to credibility.—D.J.H.

476r. ——, *Idem*.

C. C. RICHARDSON, *TheolStud* 35 (3, '74) 571-577.—Smith's work is a major contribution to early Christian scholarship. It cannot fail to draw the attention of the scholarly world by its bold, original thesis and by the obvious significance of its textual discovery. The attribution of the letter to Clement of Alexandria can hardly be disputed. But the view that Clement's letter is about baptism and the paschal ceremonies is questionable. "My own present view is that we have in the Marcan additions a mélange of Gospel echoes, perhaps Encratite in origin, and used both by Clement's church and the Carpocratians. The sacred kiss in the nude seals the kingdom's mystery of love." Also, it is unlikely that some Aramaic source lies behind the pericopes of the secret Mk. Finally, when discussing Jesus as a *magos*, S invariably treats magic in a pejorative sense and tends to misconstrue the Roman law on the subject.—D.J.H.

477. R. VAN DEN BROEK, "Jacob van Maerlant en het Nederlandse Diatessaron" [Jacob van Maerlant and the Dutch Diatessaron], *NedTheolTijd* 28 (2, '74) 141-164.

The medieval Dutch poet Jacob van Maerlant completed his monumental *Scholastica* or *Rhymed Bible* in 1271. His main source was Petrus Comestor's *Historia Scholastica*. D. Plooij (1923) and others have stated that van Maerlant may have used the medieval *Life of Jesus*, the Dutch translation of the Diatessaron. The origin of this Dutch Gospel harmony can be dated *ca.* 1250. Its most famous representative is the Liège Diatessaron manuscript, which was composed about 1320. The number of instances where van Maerlant differs from Petrus Comestor (and the Vulgate) and agrees with typical readings of the *Life of Jesus* runs into the hundreds. Moreover, close analysis of some of them leads to the important conclusion that the poet must have known a version which, though very similar to the Liège Diatessaron, was older and more in agreement with the no longer extant original text of the medieval Dutch *Life of Jesus*.—J.L.

478. R. VAN DEN BROEK, "A Latin Diatessaron in the 'Vita Beate Virginis Marie et Salvatoris Rhythmica,'" *NTStud* 21 (1, '74) 109-132.

The *Vita Beate Virginis Marie et Salvatoris Rhythmica*, an anonymous work dating from the first half of the 13th century and probably written in southern Germany, "shows so many readings corresponding to those of the western as well as the eastern Diatessarons that we can only conclude that its author made use of a Latin Harmony which deviated to a great extent from the Codex Fuldensis." The article first discusses eight readings of the *Vita Rhythmica* that are found neither in the Vulgate nor in the Codex Fuldensis and the other Latin Diatessarons. Then there is a detailed examination of its story of Jesus' baptism in the river Jordan. A three-page appendix lists some other readings of the Latin Diatessaron in the *Vita Rhythmica*.—D.J.H.

Jesus

479. J. ALEU, "La existencia histórica de Jesús y su exclusiva significación teológica," *EstEcl* 49 (189, '74) 147-170.

To investigate the existence of the person of Jesus is also to inquire into his peculiarity and the historical peculiarity of his existence. But to posit "personal existence" is to raise the question of identity and the personal understanding Jesus had of himself. After an examination of pagan (Suetonius, Tacitus) and Jewish (Josephus and the rabbinic literature) sources, the article discusses the peculiar character of the existence of Jesus, reviewing the views of Tillich, Bultmann, and Barth. It concludes that the great events of the life, passion, death, and resurrection of Jesus of Nazareth cannot be separated from the very structure of the faith that is proclaimed absolutely in the NT documents.—S.B.M.

480. S. BEN-CHORIN, "The Image of Jesus in Modern Judaism," *JournEcumStud* 11 (3, '74) 401-430.

A survey of modern Jewish attitudes toward Jesus as expressed in books and works of art. The modern Jewish image of Jesus is happily distinguished from the

passion-laden image of the Middle Ages by its thoroughly positive character. Not only is the historicity of Jesus rarely denied, but also much of the Gospel material about Jesus' preaching, parables, prayers, nationalism, and tragic life and death is seen to be comprehensible only in a Jewish context. Yet neither Christmas nor Easter is recognized. "The Jewish Jesus-image is the human, all too human portrayal of a tragic genius, of a deeply Jewish human being."—D.J.H.

481. M. BOUTTIER, "Joachim Jeremias, ou le scribe ami de Jésus," *ÉtudThéolRel* 49 (3, '74) 397-400.

The article begins with a list of Jeremias's works that have been translated into French. A major problem is the ambiguous part that his unequalled knowledge of 1st-century Palestine plays in his research on Jesus. On the one hand he will emphasize that aspects of Jesus' preaching are without analogy, but on the other hand he will deny that Jesus could have said or done something because it is unparalleled in 1st-century Palestine. Is not Jesus' conforming to or differing from his contemporaries being judged on the basis of some preconceived image?—D.J.H.

482r. R. E. BROWN, *The Virginal Conception and Bodily Resurrection of Jesus* [cf. *NTA* 18, p. 118; § 19-50r].

P. S. MINEAR, "The Relation Between History and Dogma," *Interpretation* 28 (4, '74) 465-467.—Brown's efforts to speak to biblical scholars and Catholic theologians, to cover a vast amount of literature, to reduce the anarchy of voices to a lucid survey, and to state his relatively conservative conclusions with rare restraint and modesty are remarkable. But the very attempt to deal with modern dogmatic problems by evaluating the historicity of the Gospel stories discloses the *cul-de-sac* in which much current discussion has landed. It is not strange that the answers given by the Evangelists fail to dovetail with our questions; continued insistence upon our questions simply guarantees the distortion of their answers. If we accept the conventional questions, we cannot fault B's treatment of them; yet the limited character of his conclusions discloses the need for better questions. —D.J.H.

483. R. E. BROWN, "'Who Do Men Say That I Am?'—Modern Scholarship on Gospel Christology," *Horizons* 1 (1, '74) 35-50.

A survey of views on the relationship of the NT evaluations of Jesus to the earlier evaluation of Jesus during his ministry. Non-scholarly conservatism identifies the Christology of the Gospels with the Christology of Jesus. Non-scholarly liberalism holds that there is no continuity between Jesus' self-evaluation and the exalted Christological evaluations of him found in the NT documents. Scholarly liberalism (e.g. W. Bousset) regards the Christology of the NT as a mistaken evaluation of Jesus that does not stand in real continuity with the self-evaluation of Jesus. In Bultmannian existentialism there is a functional equivalence between the church's Christological proclamation and Jesus' proclamation of the kingdom of heaven. Moderate conservatism sees a discernible continuity between the evaluation of Jesus during the ministry and the evaluation of him in the NT writings. Explicit Christology (e.g. O. Cullmann, C. H. Dodd, J. Jeremias, V. Taylor, and most Roman Catholic writers on Christology in the 1960s) evaluates Jesus in

terms of the titles known to the Jews from the OT or intertestamental writings. Implicit Christology (e.g. F. Hahn, R. H. Fuller, N. Perrin, some of the post-Bultmannians in Germany, and most Roman Catholic writers of the 1970s) maintains that Jesus conveyed what he was by speaking with unique authority and acting with unique power. "I suspect that for the rest of the century scholarship will rock back and forth between explicit christology and implicit christology." —D.J.H.

484. F. DATTLER, "A Autoconsciência de Jesus Cristo," *RevistEclBras* 34 (134, '74) 352-358.

The problem of the self-consciousness of Jesus is the apparently insoluble one of his words and deeds. Reviewing the new approaches of R. Bultmann and G. Bornkamm to the problem, the article discusses the Gospels as the fruits of mature reflection on Christ, the apostles and others as witnesses to Jesus, the organic and logical link of the kerygmatic Christ to the historical Jesus, and the fact that ancient traditions are accompanied in the Gospels by theological and apologetic reflections. The article concludes with groups of Gospel texts: Jesus' dependence on the Father, the "I" and the "I am" texts, the "I say to you" texts, and some of the titles given to Jesus.—S.B.M.

485. J. A. FITZMYER, "Belief in Jesus Today," *Commonweal* 101 (6, '74) 137-142.

Faith in Christ Jesus must always be rooted in the person of Jesus, yet not merely in the person of the historical Jesus. It is the tandem combination of the historical Jesus and the Jesus of the NT, proclaimed to all generations as Savior and risen Lord, that constitutes the mystifying, captivating, enigmatic reality of Jesus today.—D.J.H.

486. D. FLUSSER, "Hillel's Self-Awareness and Jesus," *Immanuel* 4 ('74) 31-36.

Statements in the Dead Sea Scrolls about the Essene Teacher of Righteousness and the author of the *Thanksgiving Hymns* have rendered obsolete the liberal conception of the absence of an elevated self-awareness in Jesus. Additional evidence for the occurrence of an exalted self-awareness in the Second Temple period is to be found in some sayings of Hillel the Pharisee. Hillel's paradigmatic sayings are put either in the second person so as to demand action from others or in the first person where his own person is exemplary for all other people. The fact that Hillel's proud sayings about himself are sometimes followed by quotations from the Bible in which God himself speaks has a special weight. But there is a great difference between Hillel and Jesus. Hillel's high self-awareness is paradigmatic for everyone, but Jesus' consciousness of his exalted value is connected with the knowledge that his person was not interchangeable with any other man. Furthermore, Hillel was never deified.—D.J.H.

487. H. FOWLER, "L'escatologia in Gesù," *RicBibRel* 9 (2, '74) 33-78.

A comprehensive view of Jesus' eschatology as found in the NT writings. At the end, a sketch indicates the development of the two main ideas: the establishment of the authority of the exalted Christ and the destruction of the Jewish theocracy.—J.J.C.

488. E. GRÄSSER, "Motive und Methoden der neueren Jesus-Literatur an Beispielen dargestellt," *VerkForsch* 18 (2, '73) 3-45.

Recent literature about Jesus published in various languages is surveyed under these headings: theological and scholarly, critical of the church, Jewish, and Marxist. The common assumption that one can separate Jesus from Christ and measure what is specific about Jesus without reliable literary or oral evidence from the man himself reveals the difficulty (if not the impossibility) of writing a "Jesus-book." The intense concern with the historical Jesus has served only to make more precise the question about the relation between kerygma and history. The question of how Jesus was (the question of historicism) is inextricably bound up with the question of who he was (the question of faith).—D.J.H.

489. E. GRÄSSER, "Zum Verständnis der Gottesherrschaft," *ZeitNTWiss* 65 (1-2, '74) 3-26.

The contribution of T. Lorenzmeier to the H. Braun *Festschrift (Neues Testament und christliche Existenz, 1973)* provides an example of inadequate exegetical grounding for an interpretation—hitherto largely practiced among theologians—of the meaning of the "kingdom of God." Lorenzmeier concludes a study of Mt 12:28/Lk 11:20 with four theses regarding this central concept of the preaching of Jesus. A detailed analysis of his positions shows the danger of minimizing several aspects of the kingdom, among them its futurity, its individual as well as corporate implications, the role of the divine initiative, and the like.—G.W.M.

490. D. P. GRAY, "Was Jesus a Convert?" *RelLife* 43 (4, '74) 445-455.

It is possible that Jesus at his baptism by John moved from one life-style to another. He may have given up an earlier and long-standing (though not necessarily sinful) way of life as no longer satisfactory in order to take up a new and perilous way of life that now seemed to him imperative. If this hypothesis is correct, our attitude to the life story of Jesus might be considerably affected (e.g. in regard to his birth, the "hidden years," his marital status).—D.J.H.

491. J. P. MACKEY, "Jesus in the New Testament: A Bibliographical Survey," *Horizons* 1 (1, '74) 51-73.

The article comments on books and articles about Jesus arranged under these headings: Christian faith and history, the historical background to the NT, the death of Jesus, the resurrection, the life of Jesus, and Christology.—D.J.H.

492. I. G. NICOL, "Schweitzer's Jesus: A Psychology of the Heroic Will," *Exp Times* 86 (2, '74) 52-55.

A. Schweitzer maintained that consistent eschatology was the only legitimate principle of interpretation for the message and activity of Jesus (and for the theology of Paul). But he assumed that Jesus must be understood as one who was utterly at the mercy of the contemporary apocalyptic-eschatological *Zeitgeist*. Then, what became of interest to Schweitzer were the more psychological implications of the eschatological dogma and their significance for the person who permits himself to be dominated by it. No matter how determined he was to avoid it,

Schweitzer was in fact quite unable to present a picture of Jesus that was free from psychologizing tendencies.—D.J.H.

493. S. RAYAN, "Jesus and the Father," *Jeevadhara* 4 (21, '74) 229-246.

Jesus' God-experience, which developed from his baptism to his resurrection, was more than enough to show how radical God was in his approach to the world, his self-gift to man, his disclosure of love, and his redemptive plans.—D.J.H.

494. J. REUMANN, "'Lives of Jesus' During the Great Quest for the Historical Jesus," *IndJournTheol* 23 (1-2, '74) 33-59.

Life-of-Jesus studies from the last 200 years are organized into three broad chronological groupings: the old quest for the historical Jesus, the "no biography" view of 1920-53, and the new quest and its fragmentation. To the earlier portrayals of Jesus as the apocalyptic Son of Man, the existentialist rabbi, the culmination of salvation history, the scheming Nazorean, the teacher of righteousness, the revolutionary, and the church's resurrected Lord, more recent studies have added characterizations of Jesus as the sacred mushroom, the Jew, the great teacher of liberalism, the married or sexually involved man, and the focus of tradition history. While most of the existing approaches will continue for some time to come, the tradition-history approach (i.e. Jesus as viewed through the Christian tradition) is probably the wave of the future.—D.J.H.

495. G. RICHARDS, "Paul Tillich and the historical Jesus," *StudRel/SciRel* 4 (2, '74) 120-128.

For Tillich the historical Jesus is elusive but not necessary anyway. The facticity of Jesus of Nazareth, or of the person to whom the name points, is guaranteed by faith in the Christ-event that effects a transformation of reality for the community of faith. "Faith experience rather than historical investigation grounds the historicity of the factual element of the Christ event." But why should the historical Jesus be open to critical investigation while the factual element of the Christ-event is not? To root this factual element in ecclesiastical belief and human experience and to make it independent of historical investigation is to protect the historical basis of Christianity with a dogmatic methodology and an illegitimate use of religious language.—D.J.H.

496r. A. RICHARDSON, *The Political Christ* [cf. *NTA* 18, p. 396].

H. C. SNAPE, "Jesus and Politics," *ModChurch* 17 (4, '74) 215-223.—Richardson is doubtless convinced that to judge the death of Jesus on the level of history as the execution of a patriot martyr for Israel is to rob it of its unique spiritual significance. But his criticisms of S. G. F. Brandon's hypothesis that Jesus was a Zealot sympathizer are very much open to question. While Brandon may have neglected the spiritual dimensions of the words and actions of Jesus, he nevertheless did establish that Jesus shared many sentiments with the Zealots while counselling Israel to wait for the active intervention of Yahweh and to repent and purify itself by obeying Yahweh's will as expressed in the Law and the Prophets. Because of his political and religious views, Jesus appeared to both the Roman authorities and the satellite Judean establishment (especially the Sadducean aristocracy) as an agitator whom it was necessary to liquidate.—D.J.H.

497. D. T. ROWLINGSON, "How Did Jesus Know God?" *RelLife* 43 (3, '74) 294-305.

Jesus believed that God manifested his purposes and his will in the Hebrew Scriptures, though he denied that Scripture alone, especially an unenlightened and unimaginative dependence on the letter of the Law, was a sufficient source of revelation. For him the main purpose of prayer was not to change the course of events, but to find out what God's will is and to open the way to the imparting of energy to perform it. His figurative language, especially in the parables, indicates that insight into ordinary, everyday experiences constitutes another way in which God is known.—D.J.H.

498. H. SCHMID, "Die Erkenntnis des geschichtlich biblischen Christus bei Martin Kähler," *Kirchenblatt für die reformierte Schweiz* 130 (20, '74) 306-312.

Kähler maintained that the historical and the dogmatic are joined so inextricably in the NT portrait of Christ that the historical and the biblical Christ cannot be split apart. If we are not willing to accept Kähler's categories, then the decisive question about the immediately approachable and recognizable identity of the historical Christ remains.—D.J.H.

499. G. SOARES PRABHU, "Jesus the Prophet," *Jeevadvara* 4 (21, '74) 206-217.

The term "prophet" describes Jesus as he must have appeared to his contemporaries. His power-filled words and deeds are far more reminiscent of the great prophets of ancient Israel than of the hair-splitting "canon lawyers" of the scribal schools of his day.—D.J.H.

500. F. ZEHRER, "Das Problem der Wunder Jesu," *TheolPraktQuart* 122 (3, '74) 233-243.

Not only the Gospels but also ancient Jewish sources (e.g. *bSanh* 43a) assume that Jesus worked miracles. There are some similarities between the accounts of Jesus' miracles and those of the rabbis and *theioi andres*, but the differences are far greater. Jesus' miracles have a revelatory function, are related to the kingdom of God, and manifest him as the bearer of salvation in whom God has begun his eschatological work. These miracles may lead to faith, but they do not compel it; they have the character of calls to decision.—D.J.H.

Jesus, cf. §§ 19-598, 631.

Passion and Death

501. H. W. HOEHN, "Chronological Aspects of the Life of Christ. Part IV: The Day of Christ's Crucifixion," *BiblSac* 131 (523, '74) 241-264. [Cf. § 19-57.]

The Friday date for the crucifixion is the most acceptable. Both the Wednesday and the Thursday views are built upon Mt 12:40. These views are untenable because the preponderance of Scripture indicates that Jesus' crucifixion occurred on Friday. Also, when one realizes that the Jews reckoned a part of a day as a whole day, these options no longer stand. Considering all the evidence, it seems best to accept the Last Supper as having been a Passover meal. The most viable

solution to the problem of harmonizing the Synoptic and Johannine chronologies is to recognize that the Galileans (and with them Jesus and his disciples) reckoned from sunrise to sunrise and the Judeans reckoned from sunset to sunset. The Synoptic writers followed the Galilean method and placed Jesus' crucifixion on the 15th of Nisan, while John followed the Judean method and placed it on the 14th. A day-by-day outline of the events of Passion Week concludes the article.—D.J.H.

502. H. W. HOEHNER, "Chronological Aspects of the Life of Christ. Part V: The Year of Christ's Crucifixion," *BiblSac* 131 (524, '74) 332-348.

The year of Christ's crucifixion has been dated anywhere from A.D. 21 to 36. But since Caiaphas and Pilate, who were both officials at Christ's trial, were in office simultaneously from 26 to 36, we can eliminate any date before 26. Next, in examining the day of the crucifixion, it was concluded that it occurred on a Friday, the 14th of Nisan [cf. preceding abstract]. In the light of Christ's ministry a date in 27 or 36 can be eliminated; only 30 and 33 are feasible. Upon further examination of the astronomical data and the biblical evidence, the most viable date for Christ's death appears to be A.D. 33. This dating removes the charge that the Gospels are inaccurate, and it fills several statements of the Gospel narratives (e.g. Jn 19:12; Lk 23:12) with significant meaning.—D.J.H.

The Resurrection

503. W. BREUNING, "Aktive Proexistenz — Die Vermittlung Jesu durch Jesus selbst," *TrierTheolZeit* 83 (4, '74) 193-213.

R. Pesch [cf. § 18-823] has argued that faith in the risen Lord finds its origin not in the Easter event but in the totality of Jesus' life, destiny, and death. Easter is not seen then as a motive for faith. A number of Pesch's colleagues at Tübingen have responded to his article [§§ 18-824—828]; especially incisive is the criticism of W. Kasper. The reactions both positive and negative recorded here are speculative or systematic rather than directly exegetical. Pesch is correct in situating Jesus' resurrection as the culmination of a life process and not as an isolated miracle. Numerous questions remain unanswered concerning the relationship between theological and historical reason and the limits of hermeneutical models or the historical method. A suggestion of H. Schürmann that Christology needs to emphasize "Jesus' active pro-existence" is helpful. Jesus' death was not simply an "occasion" for God to manifest his grace; throughout his life, Jesus' pro-existence was unifying God and man and was itself proof to the believer that God is love.—M.A.F.

504. J. W. DRANE, "Some Ideas of Resurrection in the New Testament Period," *TynBull* 24 ('73) 99-110.

The Christian claim that Jesus had risen from the dead can be described legitimately as the climax and consummation of a long history of religious and philosophical thought in the ancient Near East. In Jesus' own time there was a widespread acceptance of the idea of resurrection, or at least of survival beyond the grave, but there were many different views as to how this would be effected: restoration of the physical body (Palestinian Judaism), liberation from the physi-

cal body (Alexandrian Judaism), the combination of the immortality of the soul and the resurrection of the body (Qumran community), and sacramental realism (Paul's opponents in Corinth). The distinctive mark of the Christian view of resurrection is the survival of the totality of human personality. Only by the resurrection of Jesus could a belief that previously lay on the circumference of the religious speculations of the time be brought into the center, there to become the focal point of the entire Christian faith.—D.J.H.

505. A. DUMAS, "Comme une autre espérance," *Esprit* 41 (4, '73) 929-935.

The resurrection of Jesus was not a fact, an empirical datum attainable for all, nor was it a myth. Rather it was an eschatological event, and as such it contained an expectation and a promise.—J.J.C.

506. P. FRUCHON, "Réalité et langage de la Résurrection," *Esprit* 41 (4, '73) 891-900.

Accepting the challenge laid down by L. Bouyer in *France catholique* (1 October 1971), the article discusses the concepts of reality, history, and language while defending X. Léon-Dufour's explanation of the resurrection.—J.J.C.

507. G. GHIBERTI, "Le narrazioni evangeliche dei fatti di Pasqua," *SacDoc* 19 (73, '74) 45-91.

Having briefly treated the text of the Gospel narratives of the resurrection, the article compares the accounts of the four Evangelists. In the narrative of the empty tomb there is accord on the place, the time, and the protagonists. The experience of the women at the tomb and the message of the "angel" form the nucleus of the first part of the Gospel accounts. The second part speaks of the various apparitions of Jesus. Here the article discusses the incident on the way to Emmaus, the apparition to the Twelve, and the action of Jesus (bearing witness to himself, conferring a mission, and making a promise). After this "horizontal" reading comes a "vertical" reading of the account in each Gospel, singling out the elements proper to each and the particular teaching given by each.—S.B.M.

508. P.-J. LABARRIÈRE, "Le discours du corps," *Esprit* 41 (4, '73) 901-912.

In discussing the resurrection of Jesus, the term "body" causes much confusion and debate. Here the word is placed in its historical category, then studied as event and as advent (coming), which implies a new dispensation. No longer subject to space and time, the risen Christ is already in another dispensation. An added note observes that the resurrection is not yet an accomplished fact because it is not a fact like other human facts and there is still much wanting of the sufferings of Christ.—J.J.C.

509. X. LÉON-DUFOUR, "Quel langage tenir sur Jésus ressuscité?" *Esprit* 41 (4, '73) 878-890.

One year after the appearance of the 2nd edition of his *Résurrection de Jésus et message pascal* (1972), the author replies to some critics and clarifies his purpose in writing the book, stressing particularly the manner of combining exegesis and semiology, treating the difference between word and language, and discussing

patterns of thought. The article also includes a critique of the positions adopted by W. Pannenberg and J. Moltmann.—J.J.C.

510r. X. LÉON-DUFOUR, *Résurrection de Jésus et message pascal* [cf. *NTA* 16, p. 240; § 18-439r].

M. CARREZ, "Xavier Léon-Dufour, exégète de la résurrection," *Quatre Fleuves* 1 ('73) 109-113.—Extensive summary. In his survey of NT writings the author might have added a section on those witnesses (such as Hebrews) that do not use the language of resurrection at all. The discussion of the encounters with the Lord Jesus might have been even more daring if the author had stressed that the gospel itself is more daring than our most refined and fixed dogmatic formulations. The hermeneutical conclusions are open to criticism because L-D responds as an exegete to questions not posed to an exegete. His distrust of the term "event" is well placed, but his own use of "body" is open to objection. Sometimes he should have been more daring and at other times more nuanced, but the reflection stimulated by the book is very good.—D.J.H.

511. L. MARIN, "Du corps au texte. Propositions métaphysiques sur l'origine du récit," *Esprit* 41 (4, '73) 913-928.

Some metaphysical propositions for approaching the NT resurrection texts through structural analysis.—J.J.C.

512. A. MYRE, "Le résurrection d'après quelques ouvrages récents," *SciEsp* 26 (3, '74) 405-432.

Summaries and evaluations of books and articles written in French and English and published (with one exception) in 1973. R. E. Brown's *The Virginal Conception and Bodily Resurrection of Jesus* is the clearest, most solid, and most useful for the non-specialist. B. Rigaux's *Dieu l'a ressuscité* is the most complete and informed. E. Charpentier's *Christ est ressuscité!* presents a solid and inexpensive introduction to the topic. N. Iung's *La résurrection du Christ* is inept, and G. O'Collins's *The Easter Jesus* offers nothing new. Articles that appeared in *LumVie* 21 (107, '72) and *Esprit* 41 (4, '73) are also discussed.—D.J.H.

513. W. PANNENBERG, "Jesus' History And Our Own History," *PerspRelStud* 1 (2, '74) 134-142.

The Christian faith depends wholly upon the historical events of 2,000 years ago (especially Jesus' death and resurrection) and upon the meaning inherent within their context (especially the faith of Israel). Christian faith can obtain the greatest possible certainty about these events only by way of historical inquiry. The resurrection of Jesus ought to be understood "as the breaking-in of the fulfillment of history, which still stands ahead of us, but has already happened to Jesus." [Originally published in German in *Radius* 6 (1960) 18-27.]—D.J.H.

514. A. VÖGTLER, "Wie kam es zur Artikulierung des Osterglaubens?" *BibLeb* 14 (4, '73) 231-244; 15 (1, '74) 16-37, (2, '74) 102-120.

Resurrection-talk has become a "speech barrier" of the first order. The great variety of the credal and kerygmatic resurrection formulas, which antedate the

equally varied narratives of the Easter appearances, take the form of either “resurrection” (i.e. “he was raised” or “he rose”) or “exaltation” sayings, or both. There is still no general agreement about what the earliest form of resurrection-saying was, although there is agreement that the experience behind it belongs to the realm of seeing or being seen.

The two major lines of explanation are (1) the traditional one, that behind the credal/kerygmatic resurrection-sayings lies a new experience that the disciples had *after* the crucifixion, and (2) the newer line of explanation (R. Bultmann, W. Marxsen, *et al.*), which does not insist on such a new experience by the disciples. R. Pesch [§ 18-823] has made a major advance in (2) by pointing out not only *that* but also *how* and *why* the disciples were able to overcome the scandal of the cross: they had already been prepared to interpret the violent death predicted by Jesus as the expected fate of the messianic prophet, and thus were enabled to proclaim his eschatological mission and salvific significance. The most primitive resurrection-sayings, including the *ōphthē* + dative saying of 1 Cor 15:5, are thus seen not as sources but as “formulas of legitimization” for an already existing resurrection faith and for those (e.g. Cephas) who were preaching it. Ironically, the proponents of each line of explanation claim to be using the historical-critical method, and they charge the others with being guided rather by systematic-theological considerations. This is not surprising, since this is a borderline case where the method is inadequate. Even if 1 Cor 15:5 (“He made himself visible to Cephas”) is a legitimization formula, is it the resurrection itself that is legitimated, or Cephas’ authority, or both? In any case, we have to look to the NT (the OT theophany formulas being inadequate by themselves) to explain 1 Cor 15:5 as a revelation-formula of legitimization that presupposes Easter faith. Is this possible?

The disciples’ experience of Jesus’ execution was a scandal, but apparently not a totally insurmountable one, for the Jewish context and background provides models in the eschatological-prophetic figures (Elijah and Enoch), in current concepts of the Son of Man, and in the continuing faith of the Baptist’s disciples even after his death. Finally, although it is quite probable that the empty tomb was known almost from the beginning, the common idea that resurrection preaching could not possibly have begun without proof of the empty tomb simply does not stand up to close examination. [To be continued.]—R.J.D.

Resurrection, cf. § 19-632.

Synoptics

515. G. W. BUCHANAN, “Has the Griesbach Hypothesis Been Falsified?”
JournBibLit 93 (4, '74) 550-572.

The efforts by C. H. Talbert and E. V. McKnight [§ 17-500] to falsify the Griesbach hypothesis are inconclusive. Indeed, some of the passages analyzed point the critic toward that hypothesis rather than away from it.

Talbert’s examination of three pericopes in the triple tradition (Mt 28:1-8/Mk 16:1-8/Lk 24:1-11; Mt 16:13-23/Mk 8:27-33/Lk 9:18-22; Mt 12:1-8/Mk 2:23-28/Lk 6:1-5) succeeds only in demonstrating that there is a literary relationship between Mt and Lk, and that the assumption of Markan priority makes it difficult

to explain the agreements of Mt and Lk against Mk. With the first passage he wrongly assumes that the smoother text must be the later. With the second pericope he has not exhibited Matthew's redactional glosses, or additions to Mk to update the account, or reasons for dismissing the agreements of Mt and Lk against Mk. With the third set of parallels he falls back on the presumption that editors always treat their material in the same way. As E. P. Sanders has pointed out, there are no hard and fast laws for the development of Synoptic tradition; dogmatic statements that a certain characteristic proves a given passage to be earlier than another are never justified.

McKnight examined three passages (Mt 5:39-42, 44, 46-47; 7:12/Lk 6:27-33, 35-36; Mt 12:38-42/Lk 11:29-32; Mt 24:37-39/Lk 17:26-30) from the double tradition that appear in the same relative order in Mt and Lk, arguing that in such passages it is impossible to say that Luke has made use of a special source in preference to Matthew. But *a priori* an editor is free to order his pericopes as he chooses, no matter how many sources he has. The most that his study can achieve is the demonstration that in three passages Luke's version is closer to the original than Matthew's is, but even that demonstration would not by itself be sufficient to overthrow the Griesbach hypothesis. In fact, however, he has scarcely proved his case. In the first passage, Matthew and Luke appear to contain different Greek translations of the same Semitic poetry, which does not prove that either Gospel used the other or was written without access to the other. The second example includes *chreiai* upon which both Evangelists have elaborated, but not in ways that admit of precision in describing the process. In the third passage, Luke did not use Mt, but that is not to say that Lk is earlier than Mt or that Matthew used Lk. Probably there is no direct relation between the two here, both having used a common source.—J.W.D.

516. E. ENGDAHL, "Jesu liknelser som språkhändelser" [Jesus' Parables as Language Events], *SvenskExegÅrs* 39 ('74) 90-108.

The new hermeneutic has as its main goal bridging the gulf between the historical foundations of the Christian faith and its realization in the present. The parables of Jesus are seen by this school as "language events," a term borrowed from such German theologians as G. Ebeling and E. Fuchs. In this article the work of R. W. Funk, D. O. Via, and N. Perrin is critically reviewed. The new hermeneutic falls short in that an untenable dichotomy is set up between the *informative* and the *provocative* aspects of the language of the parables, the former being virtually disregarded. Since it is based upon untenable epistemological and metaphysical theories, the new hermeneutic is seen to be a step backward in the ongoing scholarly interpretation of the parables.—B.A.P.

517. G. FERRARO, "Il termine 'ora' nei vangeli sinottici," *RivistBib* 21 (4, '73) 383-400.

The most significant use of the term *hōra* in the Synoptics is found in the passion narratives, especially that of Mark. In Mk 14:35, 41 the word refers to the definitive moment in God's plan; "one hour" in Mk 14:37 thus takes on a Christological significance. In Mk 15:33-34 parr. the sixth and ninth hours refer

to the hour of darkness (cf. Lk 22:53) and the prelude to light. Matthew tends to use *hōra* as part of his fulfillment theology. There are five other usages of the term that are important in the Synoptics: (1) the “late hour” of Mk 11:11; (2) the use of *hōra* in the logion about the Son’s ignorance (Mk 13:32 parr.); (3) the liturgical and messianic overtones of the hour of the Last Supper, the Emmaus supper, and the banquet (Lk 22:14; 24:33; 14:17); (4) the promise of the Holy Spirit in the hour of persecution; (5) the mention of the fact that someone was healed “in that hour” (Mt 8:13; 9:22; 15:28; 17:18; Lk 7:21).—F.M.

518r. L. FREY, *Analyse ordinaire des évangiles synoptiques* [cf. *NTA* 18, pp. 382-383].

B. DE SOLAGES, “Analyse ordinaire des Evangiles Synoptiques,” *BullLitEccl* 75 (3, '74) 205-209.—Despite F’s oft-repeated declarations of the limit of his undertaking, two objections must be raised. (1) The whole demonstration rests on the hypothesis of the respect the redactors had for the order in their sources. This hypothesis is arbitrary and, in the case of the Synoptics, simply false. (2) Frey neglects in practice the essential fact that the texts of the triple tradition are, in the majority of instances, in the same order. It must be noted that there are 83 pericopes in the same order in Lk and Mk, and 90 pericopes in the same order in Mt and Mk. Such a massive concordance of order requires an explanation. There must be a common source. Nevertheless, these fundamental reservations do not negate F’s views on other, far from secondary, points. The doublets generally indicate a dual source. But, among the sources, there is a common source (*the Quelle*) that is unique.—S.B.M.

519. G. FRIZZI, “L’*apostolos* delle tradizioni sinottiche (Mc, Q, Mt, Lc, e Atti),” *RivistBib* 22 (1, '74) 3-37.

In investigating the meaning of the term *apostolos*, the Synoptic material must be allowed to speak for itself. In the sole Matthean occurrence of the term (Mt 10:2), it is clear that the number twelve is meant to restrict those who are called apostles to those whose names appear in the ensuing list. In Mk 6:30, however, the word retains its significance as having been derived etymologically and historically from the verb *apostellein* (cf. Mk 6:7). In Lk-Acts we see the following: (1) The term *apostolos* is homogeneous in regard to its content: it always carries overtones deriving from (*ex*)*apostellein* or *pempein*. This is clear in texts such as Lk 11:49; 9:10 (cf. 9:2); 6:13 (where the Twelve are *also* apostles; cf. Mk 3:14-15); Acts 8:14, 18; 13:1; 14:4, 14. (2) In regard to subject and object, the term shows a wide heterogeneity and plurality. Texts such as Lk 10:2; 17:5; 13:34 illustrate this variously, while Acts 1:26 is intent to show Matthias as becoming one of the Twelve, not one of the apostles. The use of a number in this latter text is the sole instance of such restriction in the Lukan writings, which tend to expand the extension of the term: cf. Lk 24:9-10. It is true that in Acts the focus shifts from *apostellein* to *martyrein*. Still, the earlier overtones are not lost, and it is in the light of these Synoptic overtones that we must allow the texts to confront the Pauline material, especially the enigma of 1 Cor 15:3-7.—F.M.

520r. M. LEHMANN, *Synoptische Quellenanalyse und die Frage nach dem historischen Jesus* [cf. NTA 15, p. 121; §§ 16-520r—521r].

S. ZEDDA, "Criteri letterari e criteri reali nella ricerca del Gesù storico (a proposito di un libro recente)," *RivistBib* 21 (3, '73) 329-336.—The method employed by E. Hirsch to establish a coherence between the message, life, and destiny of Jesus was that of literary criticism. He shared with H. J. Holtzmann a confidence in the historical sufficiency of this criticism. Lehmann's purpose here is to examine Hirsch's method in its reconstruction of the written sources of the Gospels and of the way the Synoptics took shape. Now the question of criteria must be put to the method of form criticism, if this is to be of any service to the *Leben-Jesu-Forschung*. The school of form criticism itself sought to crystallize the oldest stratum of the tradition in order to get as near as possible to Jesus. There are, to be sure, scholars convinced of the accessibility of the tradition (O. Cullmann, W. G. Kümmel, N. A. Dahl), but a general judgment of authenticity is not enough. There must be some criteria for assessing the continuity of the faith of the primitive church with the preaching of Jesus. One real criterion is that of the "specificity" of Jesus. Lehmann cites various applications of this criterion. Another is that of the discontinuity of Jesus with his Jewish milieu and with the primitive community. But this poses grave problems. Still another criterion is that of the words (e.g. *abba*, *amēn*) of Jesus. Finally, there is the criterion of the "claim to full power" (*Vollmachtsanspruch*), to which L attaches great importance.—S.B.M.

521. E. LÖVESTAM, "Jésus Fils de David chez les Synoptiques," *StudTheol* 28 (2, '74) 97-109.

A French version of the article published in Swedish in *SvenskExegÅrs* [§ 18-836].

522. F. NEIRYNCK, "The Argument from Order and St. Luke's Transpositions," *EphTheolLov* 49 (4, '73) 784-815.

In examining the agreements in order of Mt and Lk against Mk, E. P. Sanders [§ 13-844] is perhaps too much inclined to count instances and not to weigh them. Lk's divergences from the Markan order in so far as they supposedly agree with Mt are attributed by Sanders (and R. Morgenthaler) to Luke's use of Mt. J. Jeremias's and H. Schürmann's denials of transpositions in the Markan material of Lk are based ultimately on a similar assumption, i.e. that the dislocations of Markan sections suggest indebtedness to sources. In both approaches the phenomenon of order is studied with undue limitation of the creative activity of the Evangelist. For example, in Lk 6:12-16, 17-19 and 8:4-18, 19-21 Luke may have inverted the Markan order for redactional reasons, and not under the influence of non-Markan sources. Thus the argument from order shows us again how interrelated redaction- and source-critical study should be.—D.J.H.

Matthew

523. M. LIMBECK, "Das Recht der Herkömmlichen. Tradition und Fortschritt im Mattäusevangelium," *BibKirch* 29 (3, '74) 80-85.

An important element in Mt is its unqualified affirmation of the Torah. For Matthew, God's promise to Israel has been fulfilled in the history of Jesus. But

the Law and tradition are not ends in themselves. Rather, they aim to make love and salvation possible. This stance, far from inducing in Matthew a slavish dependence on the letter, led to a remarkable freedom in preaching and practice and in interpreting the past.—D.J.H.

524r. J. RADERMAKERS, *Au fil de l'évangile selon saint Matthieu* [cf. *NTA* 17, p. 247: § 17-508r].

G. DANIELI, "Analisi strutturale ed esegezi di Matteo a proposito del recente libro di J. Radermakers," *RivistBib* 21 (4, '73) 433-439.—Despite many good features of this study, it gives occasion for a certain confusion. Some of the titles of the sections are misleading, and some of the references to OT texts as sources of Matthean allusions are too brief. An example of this latter defect would be the reference to Dan 3:5 for the use of *proskynēin* in Mt 2:11; 4:11. The laudable search for objective criteria for determining divisions and subdivisions in the text by means of inclusions, key words, etc., sometimes ignores other phenomena, e.g. the rupture introduced between Mt 5:10 and 11. The care to transmit exact nuances of a Greek word into French results sometimes in what the author himself calls "barbarous" style, and also in excessive subtlety. The major fault of method lies in making our preoccupations and perspectives coterminous with those of the author of the first Gospel. The translation is carefully and clearly printed, and the commentary at times is praiseworthy in its success in rendering the text relevant to the modern mind. This is a pioneering work in a new type of commentary, and perhaps, for the milieu which gave it birth and for which it is destined, it has a valuable contribution to make.—F.M.

525. E. SCHWEIZER, "Zur Struktur der hinter dem Matthäusevangelium stehenden Gemeinde," *ZeitNTWiss* 65 (1-2, '74) 139. [Cf. § 18-844.]

The Nag Hammadi *Apocalypse of Peter* (CG VII,3) provides a direct glimpse of the type of Christian community which some have conjectured as underlying Mt, one that is characterized by a playing down of offices and titles and an exaltation of the "little ones."—G.W.M.

Mt, cf. §§ 19-448, 842.

526. T. STRAMARE, "Giuseppe, 'uomo giusto', in Mt. 1,18-25," *RivistBib* 21 (3, '73) 287-300.

The description of Joseph as a "just man" has always been the point of departure and arrival in the interpretation of this text. Certainly there is an interdependence among the epithet "just," the decision of Joseph to "leave" Mary, and the knowledge of the mysterious nature of her pregnancy. Scholars are divided as to whether Joseph knew of the divine origin of her conception or simply of the conception itself in so far as it was visible to human eyes. Those who maintain the latter position hold that Joseph's righteousness consisted in observing the Mosaic Law, and hence he decided to leave her quietly without defaming her; the angel's message made him change his mind and take her to himself. Those who hold on the other hand that Joseph, in one way or another, knew of the mystery, maintain that his righteousness consisted in feeling himself unworthy of becoming the

husband of such an exalted wife; hence he decided to leave her. But the angel called upon him to reveal his mission in the salvific plan, i.e. to act as the father of the child, thus insuring the Davidic lineage to Jesus. The emphasis is on the mission of Joseph to act as his father, not on the virginal conception of the child. Hence the message of the angel should include v. 23, the oracle of Isaiah, as well. The Evangelists Luke and Matthew are not interested primarily in the personal problems of Mary and Joseph but in the person of Jesus, as born of a virgin mother and as a descendant from David through Joseph.—C.S.

527. [Mt 1:18-25] E. VALLAURI, "A Exegese Moderna diante da Virgindade de Maria," *RevistEclBras* 34 (134, '74) 375-399.

A translation of an article that appeared in *Laurentianum* [§ 18-850].

Mt 3:13-17, cf. § 19-552.

528. B. PRZYBYLSKI, "The Role of Mt 3:13-4:11 in the Structure and Theology of the Gospel of Matthew," *BibTheolBull* 4 (2, '74) 222-235.

Matthew in his role as redactor treats 3:13—4:11 as a single unit and uses it to foreshadow future events in his Gospel. There is a direct correspondence between the first temptation (4:2-4) and the feedings (14:13-21; 15:32-39); the baptism (3:13-17) and the second temptation (4:5-7) and the transfiguration (17:1-13); and the third temptation (4:8-10) and the conclusion of the Gospel (28:16-20). Within this foreshadowing structure the redactional motif of the Mosaic tradition serves as an important teaching aid. Matthew leads his readers from their Mosaic religious heritage to the teaching of Jesus. Since Matthew's ordering of the temptations is redactionally significant, the view that his order is more original than that of Lk 4:1-13 should be questioned.—D.J.H.

529. [Mt 5—7] S. AGOURIDIS, "Hē epi tou Orous Homilia" [The Sermon on the Mount], *DeltBibMel* 2 (7, '74) 183-217.

An introduction to the philological, historical, and theological problems of the Sermon on the Mount. The Sermon is a Matthean construction, but it represents the teachings of Jesus accurately. Matthew wrote the Sermon to present Jesus as the new Moses, the legislator of a new righteousness, possibly in conscious contrast to the rabbinic revision of the Law at Yavneh after A.D. 70. A correct interpretation of the ethic of the Sermon stresses both the eschatological gift and the radical demand of God, viewing the Sermon not as a formulation of a general ethic but as an eschatological call for new relationships (*Beziehungsethik*).—Th.S.

530. [Mt 5:21-48] G. SCHMAHL, "Die Antithesen der Bergpredigt. Inhalt und Eigenart ihrer Forderungen," *TrierTheolZeit* 83 (5, '74) 284-297.

Remarks about the content and structure of Mt 5:21-48 are followed by expositions of the antitheses. The theme of the "better righteousness" is introduced in 5:17-19, formulated in 5:20, developed in the antitheses, and concluded in 5:48. The fact that much of the second table of the Decalogue provides the framework for the antitheses indicates that Jesus' demands do not differ materially from the OT commandments and that the antitheses are to be taken as examples of Christian

behavior and the Christian understanding of the Law. Their formulation as legal statements suggests that they are directed against the antinomians who question the binding character of the gospel and against the Pharisees who absolutize the Law. The antitheses call for an authentic brotherhood among all those who have accepted Jesus' preaching about God the Father.—D.J.H.

531. [Mt 5:32] S. BARTINA, "Jesús y el divorcio. La solución de Tarcisio Stramare," *EstBib* 32 (4, '73) 385-388.

Recently T. Stramare proposed [§ 16-150] an interpretation of the exceptive clause in the Matthean divorce logion (Mt 5:32; 19:9) that is more in accord with the language and the milieu of Jesus. *Porneia* as a scriptural term for idolatry fits better into the context of the sacred endogamy in Israel. This also explains the reason for the "Pauline privilege." Stramare's interpretation must be considered among the most convincing proposed thus far.—S.B.M.

532. [Mt 6:13] J. V. DAHMS, "'Lead Us Not Into Temptation,'" *JournEvang TheolSoc* 17 (4, '74) 223-230.

The difficulties encountered in the sixth petition of the Lord's Prayer are largely, if not altogether, dissipated when it is realized that (1) the petition has to do with hard testing, though enticement to evil may be intimated as part of the testing; (2) the experience may result in great benefit, and so it is appropriate that God should have some kind of responsibility for its onset; and (3) the desire expressed in the petition is not so much for escape from *peirasmos* as for the ability to be victorious when one experiences it.—D.J.H.

533. [Mt 10:5-10] J. WILKINSON, "The Mission Charge to the Twelve and Modern Medical Missions," *ScotJournTheol* 27 (3, '74) 313-328.

The mission charge became the justification for the medical missionary movement that arose within Protestantism in the 18th and 19th centuries. But analysis of the seven imperatives in Mt 10:5-10 indicates that the mission charge applied only to the situation and circumstances in which it was originally given. It was not a permanent commission applicable to the church in all ages. The article concludes with observations on the present and future state of the healing ministry.—D.J.H.

534. L. RANDELLINI, "L'inno di giubilo: Mt. 11,25-30; Lc. 10,20-24," *RivistBib* 22 (2-3, '74) 183-235.

This hymn of jubilation presents many problems to exegetes: problems of form, origin, significance, and dogmatic import. Its rhythmical form and characteristically Hebrew parallelisms favor its authenticity. The varying opinions of exegetes on the authenticity and unity of the pericope are first examined. Then the context of the hymn and the introduction to it (Mt 11:25; Lk 10:21) preface the examination of the various logia in the hymn. The first logion (Mt 11:25a-26d; Lk 10:21a-d) and its possible links with the prayer of Daniel (Dan 2:19-23) are considered. "These things" in the logion refers to the whole work and person of Jesus at that given moment in his life. The second logion (Mt 11:27; Lk 20:22) is made up of four parts, the first of which enunciates a theme that is explained.

in the following three. The theme of revelation ("all things have been delivered to me") leads to a discussion of "Father" and "Son." A comparison of the first logion with the second brings up the difficulty of the relation of the Son to Wisdom. One way to overcome this difficulty is to examine the nature of the "knowledge" that the Father has of the Son and the Son of the Father. An examination of the various modes of knowledge in the Bible then leads to a discussion of the historical aspect of the revelation that the Son brings. The article concludes with further discussions of Jesus as object and agent of knowledge, the knowledge of the saving historical action accomplished by God in Jesus, culpable ignorance, and the parable of the fig tree (Mk 13:28-29 parr.). The unique and exclusive knowledge of the Father and the Son does not concern pre-existence, or incarnation, or the divinity of the Son, or intra-Trinitarian relations. It has for its sole object all the historical stages of God's salvific plan. It was this that guided the subsequent reflection of the church towards the affirmation of the incarnation, pre-existence, and divinity of Christ.—S.B.M.

Mt 12:28, cf. § 19-489.

Mt 14:13-23, cf. § 19-555.

535. R. KRATZ, "Der Seewandel des Petrus (Mt 14,28-31)," *BibLeb* 15 (2, '74) 86-101.

Analysis of the vocabulary and style of Mt 14:28-31 suggests that the pericope is a Matthean composition. Even the motifs of walking on water, sinking, and stretching forth a helping hand have many parallels in religious literature; in Matthew's case these are best explained against the background of the OT Psalms. There is no need to assume that Matthew had at his disposal a written or oral account of Peter's walking on the water. For Matthew and his community, Peter would have served in this episode as the prototype of the person of "little faith" who becomes weak because of his lack of faith and begins to doubt his Lord and Master.—D.J.H.

Mt 15:32-39, cf. § 19-555.

536. P. ELBERT, "The Perfect Tense in Matthew 16:19 and Three Charismata," *JournEvangTheolSoc* 17 (3, '74) 149-155.

J. R. Mantey's translation of Mt 16:19 [§ 18-474] is convincing. Jesus had a threefold sequence in view when he stated Mt 16:19, thus invoking an ongoing charismatic theology for his church: (1) receiving direction in the form of precise facts and/or decisions from heaven; (2) verbally performing the appropriate act of *deō/lyō*, and (3) observing that heaven then cooperates with you by supporting your statement with supernatural activities yielding a result. The charisms of *logos gnōseōs*, *diakriseis pneumatōn*, and *charismata iamatōn* provide directions for (1), while *logos sophias* could provide input for (2). The supernatural phenomena of the charismata are the mechanism by which Jesus' prophecy in Mt 16:19 could be fulfilled.—D.J.H.

537. H. A. HOMEAU, "On Fishing for Staters: Matthew 17:27," *ExpTimes* 85 (11, '74) 340-342.

The original ironizing force of Mt 17:27 has probably been dissipated by shifting the geographical setting or dropping the name of the place. The whole pericope would be more comprehensible if the sea referred to in the pre-Matthean form of the passage is the Dead Sea. Since there are no fish in the Dead Sea, Jesus' reply would be totally consistent with the anti-tax position he has just expressed. Furthermore, the Dead Sea had an association with money consecrated to pious uses. The Mishnah enjoins that money assigned for a sin-offering should, if that intent is somehow thwarted, be cast into the Dead Sea (*Naz* 3.4, 6; *Tem* 3.2-3; *Meil* 3.2).—D.J.H.

538. L. DEISS, "Le pardon entre frères. Mt 18,21-35," *AssembSeign* 55 ('74) 16-24.

The logion about pardoning seventy times seven (Mt 18:22) goes beyond the OT *lex talionis* and says that the measure of pardon is pardon without measure. The parable of the merciless debtor (18:23-34) indicates that whoever practices mercy toward his brothers hastens the arrival of the kingdom and whoever refuses to do so is excluded from the kingdom. With the logion of 18:35 Matthew insists on the authenticity of pardon; it must come from the heart. The church is the community of brothers who love and pardon one another.—D.J.H.

Mt 19:9, cf. § 19-531.

539. J. DUPONT, "Les ouvriers de la onzième heure. Mt 20,1-16," *AssembSeign* 56 ('74) 16-27.

By bracketing the parable with the similar sayings of 19:30 and 20:16 and by placing it in the context of Jesus' reply to Peter's question in 19:27 ("What then shall we have?") Matthew has made it illustrate Jesus' promise that the disciples, now considered as the least, will be the first in receiving retribution (cf. 20:8). But Jesus in his own ministry addressed the parable to the Pharisees, scribes, and other elitists who criticized him for associating with sinners. Jesus urges these people to discover their solidarity with the workers of the eleventh hour and recognize them as brothers.—D.J.H.

540. W. TRILLING, "Les vigneron homicide. Mt 21, 33-43," *AssembSeign* 58 ('74) 16-23.

The parable indicates that Israel's crisis prophesied in Isa 5:4-5 is now being brought to fulfillment. It is the second in a series of three parables (21:28-32, 33-43; 22:1-14) in which the culpability of the opponents, the allotment of their punishment, and the execution of that punishment are presented in succession. The present parable is clearly a literary unity, but originally the son may have been a purely allegorical figure (and not Jesus). In contrast with Mk 12:1-11, Matthew speaks of "a householder" (v. 33), mentions "servants" (v. 34) and "servants more than the first" (v. 36), suggests that all the servants (the prophets) are treated alike (vv. 35-36), distinguishes the son from all the other servants, and states that as a consequence of Israel's actions the kingdom of heaven will

be taken from it (v. 43). Matthew is more interested in the vineyard's being taken away and given to others than he is in the destruction of the tenants.—D.J.H.

Mt 21:33-46, cf. § 19-562.

541. T. MATERA, "Les invités à la noce royale. Mt 22,1-14," *AssembSeign* 59 ('74) 16-27.

In this parable (cf. Lk 14:16-24) one can trace the process of transmission and adaptation of the Lord's message, preserved and utilized by the Christian community until its redaction by the Evangelists. Thus, before giving an exegesis of the text, the article examines the structure of the parable in Mt, compares it with the versions in Lk and the *Gospel of Thomas*, poses questions about the common origin of the account, and discusses first the Lukan and then the Matthean elaboration. The analysis of Mt's account leads one to think that the transformation of the parable-allegory in its first part and the addition of vv. 11-13 are the redactional work of the Evangelist. The parable has two different lessons. The first describes the attitude of God and Jesus with regard to the new situation in the world as a result of the advent of the kingdom: the drastic consequences of its refusal, and the extension of the invitation to those who had not been prepared for such a privilege. The second lesson concerns the community of disciples: It is not sufficient to have been called, to have responded to the good news; one must accomplish the works required by the new righteousness (Mt 7:21).—S.B.M.

542. A. J. HULTGREN, "The Double Commandment of Love in Mt 22:34-40. Its Sources and Compositions," *CathBibQuart* 36 (3, '74) 373-378.

In Mt 22:34-40 Matthew has composed a conflict story out of three sources. In the special Matthean material the double commandment of love, which had been attributed to Jesus at a very early stage in the tradition, was used in connection with the comment of Mt 22:40. Matthew placed the original unit in the same sequence as that found in Mk. He also attached the question of Mk 12:28 at the head of the pericope, but he used the term *megalē* instead of *prōtē* and added the words of Mt 22:38, 39a (where *prōtē* is found). From Q (cf. Lk 10:25-28) he took these elements: that the questioner was a lawyer; that the questioner was testing Jesus; and perhaps the address "teacher." To this material he added his own introduction in 22:34 and so made what had been a *Schulgespräch* in Mk into a *Streitgespräch*. If we search for a reason as to why Matthew composed this conflict story, not least was the fact that he was aware of the division between current Pharisaic exegesis and the exegetical program that he prescribed for his own church.—D.J.H.

Mt 22:41-46, cf. § 19-563.

Mt 23:34-39, cf. § 19-582.

543. K. P. DONFRIED, "The Allegory of the Ten Virgins (Matt 25:1-13) as a Summary of Matthean Theology," *JournBibLit* 93 (3, '74) 415-428.

The method proposed by Q. Quesnell in his redaction-critical study *The Mind*

of Mark (1969) is adopted here as a way of treating Mt 25:1-13, which has been subjected to a bewildering variety of interpretations. First, sixteen major words or phrases requiring clarification are isolated. Then each of these elements is examined as part of Mt 25:1-13 considered (1) by itself, (2) as part of Matthew's fifth discourse, chaps. 23-25, (3) as part of Matthew's whole Gospel, (4) in light of the entire NT, and (5) within the 1st-century religious context. Each successive stage reveals more about the constituents of the story. Since the passage cannot be understood on its own terms, an allegory is suggested, indicating creation by Matthew from earlier traditions in light of later concerns (e.g. the delay of the parousia). Other scholars who have arrived at this conclusion have begun with the fifth step proposed here and then immediately drawn parallels to Jewish literature. But proceeding first through the other steps reveals much more, and in fact uncovers the significance of "oil" as "good deeds," which serves as the interpretive key of the whole allegory. Considering Mt 25:1-13 against the smaller and larger Matthean context brings out the extent to which this allegory summarizes much that is central to the theology of Matthew.—J.W.D.

Mt 25:31-46, cf. §§ 19-702, 709.

544. [Mt 26:15] P. COELLA, "Trenta denari," *RivistBib* 21 (3, '73) 325-327.

Triakonta argyria in Mt 26:15; 27:3, 5, 9 is usually translated "thirty denarii"; it should, however, be 120 denarii. The latin translations read *triginta argentes*; the Roman denarius was struck in silver, giving rise to the translation "thirty denarii." But these texts refer to Zech 11:13, which reads "shekel," equivalent to a stater, i.e. 120 denarii. This is confirmed by the variant reading *stateras* in Mt 26:15. An Aramaic marriage contract from Murabba'at (*Mur 20 ar*) supports this interpretation; J. T. Milik translates: "200 denarii equivalent to 50 tetradrachmae." A Greek document from the same site (*Mur 115 gr*), dealing with a contract of remarriage, reads: "200 denarii equivalent to 50 Tyrian denarii." Therefore Jesus was sold for thirty pieces of silver, the price of a slave (Exod 21:32).—C.S.

Mt 27:3-10, cf. § 19-544.

545. [Mt 27:46] L. P. TRUDINGER, "'Eli, Eli, Lama Sabachthani?': A Cry of Dereliction? or Victory?" *JournEvangTheolSoc* 17 (4, '74) 235-238.

According to K. Bornhaeuser, in his *Death and Resurrection of Jesus* (1958), the superscription of Ps 22 could be interpreted "to the bringer of victory, concerning the help at day-break," which would indicate that the Psalm is really one of praise to God. He further suggests that Ps 22:1 be translated "My God, my God, to what have you handed me over for so long without help on account of my sins?" The "my" in "my sins" could be the sins reckoned to him and heaped upon him by his enemies and abusers. In Mt 27:46 (Mk 15:34) this interpretation removes the idea of bewilderment on the Lord's part and focuses upon the purpose of his suffering as God's Servant.—D.J.H.

546. P. H. LAI, "Sinn-Erzeugung durch den Glauben—widerlegte ./ begründete religiöse Autoritäten: Strukturelle Analyse von Matth 27,57—28,20," *Ling Bib* 32 ('74) 1-37.

First, two models from the structuralist method of A. J. Greimas are described: the classical square of oppositions and the actantiel model. Then the two models are applied to Mt 27:57—28:20.—D.J.H.

547. [Mt 28] D. WENHAM, "The Resurrection Narratives in Matthew's Gospel," *TynBull* 24 ('73) 21-54.

Mt 28 cannot be dismissed as an imaginative expansion of Mk 16:1-8. Matthew had access to non-Markan traditions that are independently attested in Lk (Mt 28:6 and Lk 24:6) and Jn (Mt 28:9-10 and Jn 20:14-18). Furthermore, the themes and motifs of Mt 28:16-20 are also found in the resurrection stories of Jn and Lk-Acts. Matthew's accounts of the angelic opening of the tomb, the bribing of the guards, and the commissioning of the disciples should not be explained away as unhistorical fabrications.—D.J.H.

548. J. D. KINGSBURY, "The Composition and Christology of Matt 28:16-20," *JournBibLit* 93 (4, '74) 573-584.

(1) A detailed analysis of vocabulary and style in Mt 28:16-20 indicates that in all likelihood Matthew himself composed the passage. The one portion that seems to resist ready ascription to his hand is the relative clause *hou etaxato autois ho Iēsous* (v. 16), and even here the sole difficulty is that the verb is found nowhere else in the first Gospel, neither in traditional nor in redactional passages. (2) Matthew's Christological predicate in the pericope is "the Son" in v. 19—a variant of the more comprehensive title "the Son of God," which is prominent in other sections of the first Gospel. For Matthew, Jesus is the Son of God in the sense that in his person God dwells with his people. He employs the title to stress the identification existing between Jesus of Nazareth and the exalted Jesus of the post-Easter church and to set forth the uniqueness of the person, and therefore the divine authority, of Jesus who was born of Mary and raised by God to life. The emphasis on "Son of God" links the end of the Gospel with its first major section, Mt 1:1—4:16 [cf. § 18-461].—D.J.H.

Mark

549r. T. J. WEEDEN, *Mark—Traditions in Conflict* [cf. *NTA* 16, p. 243; § 18-486r].

C. J. A. HICKLING, "A Problem of Method in Gospel Research," *RelStud* 10 (3, '74) 339-346.—A survey of the author's proposals and methods shows "the extent to which ingenuity, and even a certain ingenuousness, have triumphed over common sense" In arguing that Mk contains two contrasting and conflicting Christologies, he has oversimplified his evidence. In proposing that Mk is a polemic against adversaries whose views must be conjectured from Mk itself, he applies techniques that have been perhaps somewhat over-used in interpreting the Pauline letters to a document far less susceptible of treatment of this kind. Furthermore, redaction critics must reckon with the possibility that the most far-reaching creative interpretation had already been done by anonymous compilers of short

and relatively homogeneous "tracts" and that the contribution of the Evangelists was correspondingly restricted. Also, the onus of proving that Mark's readers would have been aware of the subtleties discovered by modern scholars rests on the redaction critics. Finally, W's remarks about the author's freedom and creativity in composing the Gospel overlook the important difference between the roles of author and redactor.—D.J.H.

550r. W. WREDE, *The Messianic Secret* [cf. *NTA* 17, p. 412].

J. L. BLEVINS, "Seventy-two Years of the Messianic Secret," *PerspRelStud* 1 (2, '74) 187-194.—A summary of the book along with a decade-by-decade sketch of reaction to it. Wrede pointed out the errors of the psychological lives of Jesus and paved the way for redaction-critical study of Mk. The one telling weakness in the total plan of the book is a lack of information concerning the origins of the theory of the messianic secret. Also, at some points W read his own theology into Mk and really produced a psychological study of the Evangelist. More and more, authorities are recognizing that the messianic secret is essential to the Markan narrative, but in contrast to W they are ascribing its roots to the plan of Jesus himself.—D.J.H.

Mk 1:1-13, cf. § 19-608.

551. G. RICHTER, "Zu den Tauferzählungen Mk 1:9-11 und Joh 1:32-34," *ZeitNT Wiss* 65 (1-2, '74) 43-56.

(1) The expression *hōs peristeran* must be understood in an adjectival, not an adverbial, sense, as the context of "seeing" demands. (2) Despite the lack of early rabbinic evidence, the traditions underlying both Mk and Jn witness to the use of the dove as a symbol for the Holy Spirit. (3) Comparison of the two accounts enables one to reconstruct the history of the tradition. Originally the open heaven and the dove on the one hand and the heavenly voice on the other were unconnected; the former was the motif of the pre-Markan story. In different ways the traditions underlying both Mk and Jn had already interpreted the baptism in a prophetic or messianic sense, or in a combination of both.—G.W.M.

552. [Mk 1:9-11] J. RIQUELME, "Significación del Bautismo de Jesús," *TeolVida* 15 (2-3, '74) 115-139.

A dogmatic-biblical summary based on the results of exegesis and intended for the baptismal ministry. It discusses the baptismal catechesis in Mt 28:18-20; Mk 16:15-16; Jn 3:5; Rom 6:4 and its links with conversion. The first such catechesis, however, is to be found in the Synoptic accounts of the baptism of Jesus. The historical context of that event and the person of the Baptist are sketched. Then the baptism of Jesus in Mk 1:9-11 parr. is briefly discussed to conclude that the baptism of a Christian presupposes an awareness of the resurrection, of the power of death or sin in the world, and of the need for conversion.—S.B.M.

553. D. E. DOZZI, "Chi sono 'Quelli attorno a Lui' di Mc 4, 10?" *Marianum* 36 (2-4, '74) 153-183.

Mark carefully distinguishes the various groups that come into contact with

Jesus. On the one hand are those outside, the adversaries. On the other are those who favor him and form three concentric circles—the Twelve, those beside Jesus (i.e. the disciples and supporters), and finally the crowd (i.e. those members of it who are well disposed to Jesus). The brethren and Mary were at one time apparently among those outside (Mk 3:31-35), which could indicate that her knowledge and appreciation of the dignity of her son developed gradually.—J.J.C.

554. P. LAMPE, "Die markinische Deutung des Gleichnisses vom Sämann Markus 4:10-12," *ZeitNTWiss* 65 (1-2, '74) 140-150.

Mk 4:10-12 does not develop a general theory of parables but refers to the immediately preceding parable of the sower. Neither *hina* nor *mēpote* needs to be taken in a final sense; the quotation is used in an epexegetical sense in relation to *tā panta*: "perhaps they will turn again and be forgiven." Thus there are two explanations of the parable, one Markan (4:10-12) and one pre-Markan (4:13-20). —G.W.M.

555. R. TREVIJANO ETCHEVERRÍA, "La multiplicación de los panes (Mc. 6, 30-46; 8, 1-10 y par.)," *Burgense* 15 (2, '74) 435-465.

The four Gospels have six accounts of the multiplication of loaves, one for five thousand in Mk 6:30-46 parr. and the other for four thousand in Mk 8:1-10/Mt 15:32-39. Modern exegesis has tended to see one event behind the diverse narratives. But what interests us most is the theological message that the Evangelist sought to teach his community. (1) The six accounts can be traced back to a stage prior to the literary transmission. There are four versions to be designated Mk-1, Mk-2, Q, and Jn-1. The Q version seems related to Mk-2; Jn-1 follows its own source, which is near to Q and Mk-1. (2) The original event must have had some messianic significance. The tradition of the first account reached Lk and left traces also in Mk 6:31b, 32b, 33, (39-40), 44-46; but Mk did not grasp its significance. The same tradition, however, came to be preserved in Jn 6:(4), (10), 15. (3) The memory of the miraculous feeding was at the basis of all the accounts. Its tradition took form as a miracle of Jesus the eschatological prophet, as can be seen in Jn 6:(4), 9a, 12, 13b, 14. But there was another line of tradition that saw the episode as a symbol of the communal Eucharist. This is already reflected in Mk-1. (4) The result of this Eucharistic interpretation is seen in Mk-2, which is so Eucharistically colored that all mention of the fish is omitted.—S.B.M.

Mk 6:52-53, cf. §§ 19-435—437.

Mk 8:1-10, cf. § 19-555.

556. R. PESCH, "Das Messiasbekenntnis des Petrus (Mk 8,27-30). Neuverhandlung einer alten Frage (Schluss)," *BibZeit* 18 (1, '74) 20-31. [Cf. § 18-492.]

Mk 8:27-30 is an early piece of tradition and contains data that can be correlated with other reliable information to be found in the Gospels. (1) The journey described in v. 27a is geographically feasible. (2) The question in v. 27b concerning popular identification of Jesus finds support in 6:14-16; 3:6; Lk 13:31. (3) The threefold popular interpretation, with emphasis on prophetic figures, reflects the remarkable activity of Jesus. (4) The second question of Jesus addressed to the

disciples (v. 29ab) is, in light of the foregoing, quite plausible. (5) The non-political confession of Peter (v. 29cd) finds support in the earliest Christology of the Christian community, with its emphasis on the anointed prophet of the end-time. (6) Such Christology found impetus in Jesus' distinctive claim on the Spirit, and Peter's confession presupposes a prophetic-messianic self-consciousness on the part of Jesus. (7) The command to silence (v. 30) is understandable especially in view of the opposition encountered by Jesus. In general, Mk 8:27-30 was very early connected with the passion recital. In the association of Mk 8:27-30 with 8:31-33, the titles *ho christos* and *ho huios tou anthrōpou* find their interpretation. Mk 14:61-62 indicates that such conjunction was possible at the time the passion recital took shape. It is, however, quite probable that Jesus understood himself as the eschatological prophet, and in the light of a prevailing prophet-martyr-tradition was identified, or perhaps even identified himself, as the judicial Son of Man (Dan 7). The resurrection and exaltation of the Son of Man belong from the beginning to the traditions concerning the suffering Son of Man.—F.W.D.

557. A. DENAUX, "La confession de Pierre et la première annonce de la Passion. Mc 8,27-35," *AssembSeign* 55 ('74) 31-39.

Peter's confession expresses the fundamental Christian conviction that Jesus must be understood as the Messiah (Mk 8:27-29). Contrary to general expectations, the Messiah is not only a powerful king but also a humble and suffering Son of Man (8:30-33). Whoever wishes to be Christ's disciple must resemble him in action (8:34-35).—D.J.H.

558. [Mk 8:27—10:52] M. VELLANICKAL, "Suffering in the Life and Teaching of Jesus," *Jeevadhara* 4 (20, '74) 144-161.

An examination of "the way of the passion" in Mk 8:27—10:52 in an effort to understand Jesus' suffering and its consequences for his disciples. In Christ and with Christ, suffering becomes a means of communion and a source of redemption. —D.J.H.

559. J. BRIÈRE, "Le Fils de l'homme livré aux hommes. Mc 9,30-37," *Assemb Seign* 56 ('74) 42-52.

The second passion prediction in Mk 9:31 may be the earliest of the three predictions, but it is also the least precise. It revolves around the word-play on "Son of Man" and "men." Jesus' response to the disciples' discussion (9:33-35) and his acceptance of the child (9:36-37) show how we can follow on the way of the Son of Man.—D.J.H.

560. J. DELORME, "Le mariage, les enfants et les disciples de Jésus. Mc 10, 2-16," *AssembSeign* 58 ('74) 42-51.

By opposing Gen 1:27 and 2:24 to Deut 24:1, Jesus takes the discussion about marriage out of the realm of precept and legal arrangement and into the interpersonal relationship that marriage establishes between man and wife (Mk 10:2-9). The response of Jesus to the disciples' questioning has been adapted to the social and cultural condition of Christians who have come over from paganism (10:11-12). Trusting acceptance of God's gift in faith is put forward as the condition for

entering the kingdom of God (10:13-16). These teachings must be seen in the light of Mk 10:27 ("all things are possible with God") and 9:23 ("all things are possible to him who believes").—D.J.H.

561. S. LÉGASSE, "Tout quitter pour suivre le Christ. Mc 10,17-30," *AssembSeign* 59 ('74) 43-54.

The perspective of "eternal life" (Mk 10:17, 30) dominates the section and assures its unity. The brief introduction to the episode (v. 17) quickly yields place to the dialogue: the link, perhaps Mark's own, between God's goodness and the commandments. But, given v. 20, the narrator has something else in mind. The faithful, irreproachable interlocutor is seen in a new light by the new demand. The lesson is that riches and salvation are incompatible. The Evangelist thus reminds his hearers of the gravity of the option (vv. 17-22), followed by an instruction on the dangers of riches (vv. 23-27). Two distinct themes are elaborated: the difficulty of the rich (vv. 23b, 25) and the general difficulty (v. 24b) of entering the kingdom. Nevertheless, God's might can work miracles (cf. Gen 18:14; Lk 1:37). The Evangelist, however, is not content to state this consoling fact (v. 27) but goes on to entice his readers to the greater recompense promised by Christ. The essential element here is again the renunciation of earthly goods and attachments. The two corresponding extremes, the rich young man and the disciple, thus ensure the cohesion of the whole passage and underline the fact that "to follow Jesus" is also to go beyond the horizons of this transitory world.—S.B.M.

562. [Mk 12:1-12] K. R. SNODGRASS, "The Parable of the Wicked Husbandmen: Is the Gospel of Thomas Version the Original?" *NTStud* 21 (1, '74) 142-144.

The renderings of Mk 12:4 in the Syriac Sinaiticus (syr^s) and of Lk 20:12 in the Curetonian (syr^c) represent a harmonizing tendency that brings these accounts into accord with the twofold sending in Mt 21:34-36. Syr^s does record the sending of the third servant in Lk 20:12, but it is evident that the text has been tampered with, since it follows neither the Lukan style (as the preceding verse) nor the Lukan sequence. *Gospel of Thomas* 65 cannot be used as proof that there was originally a simple non-allegorical form of the story. Rather, the *Gospel of Thomas*, which probably has a Syrian provenance, may depend on the pre-Tatianic harmonizing tradition that is found also in the Syriac NT MSS.—D.J.H.

Mk 12:28-34, cf. § 19-542.

563. F. NEUGEBAUER, "Die Davidssohnfrage (Mark xii. 35-7 parr.) und der Menschensohn," *NTStud* 21 (1, '74) 81-108.

One should distinguish Christology from messianology and regard the latter as actually premessianic messianology (which is not concerned with the question of who the messiah is); Christology is postmessianic messianology. Part A elucidates the Son-of-David passage (Mk 12:35-37 parr.), discussing its varied audiences in the different Gospels and emphasizing the importance of 12:34c ("after that no one dared to ask him a question"). Jesus' question is also related to his answer to the high priest (14:62). Because of its OT background "Son of David" developed in intertestamental times into a synonym for the messiah

(attested only in *Psalm of Solomon* 17.21 and presupposed in NT writings such as Mk 10:47-48, etc.). What is actually a genealogical title has thus assumed eschatological import, and Jesus' question cannot be limited solely to the genealogical nuance. Jesus' question presupposes a messianic interpretation of Ps 110:1, and what he does is not to substitute one genealogical answer for another but to extol the dignity of the Coming One. Whence comes this dignity? Since in Mt and Mk David utters the psalm *en pneumati* (an apocalyptic phrase [cf. Rev 1:10; 4:2; etc.], implying ecstasy), the psalm is thus given an apocalyptic horizon and David's son is thus related to the figure of the Son of Man (and that is why Jesus' answer to the high priest jointly alludes to Ps 110:1 and Dan 7:13) in Mk and Mt. In Luke, where *en bibliō psalmōn* replaces *en pneumati*, Davidic sonship is rather related to the Son of God (and that is why the high priest queries Jesus as Son of God). Part B discusses the semantic analogy of Son of David and Son of Man, stressing the typology characteristic of contemporary Jewish eschatology: *Urzeit/Endzeit, Moseszeit/Heilszeit*; historical David/New David/David *redivivus* (Jer 30:9). Against this background and because of its Hebrew equivalent (*ben 'ādām*) the Son-of-Man title must equal the New Man, *homo redivivus, Adam redivivus*, and hence in the long run it must be a messianic title. This is the eschatological sense of "son" in "Son of David," "Bar Kokhba" (cf. Num 24:17), and also "Son of Man" (cf. Gen 3:15, as understood in *1 Enoch*). Part C discusses the messianological difference between Son of David and Son of Man, and Jesus' relation to or freedom from Son-of-Man expectations. He is *anthrōpos* and interpreter of the Law (as Son of Man), whereas the Davidic messiah is bound by the Torah. His messianic freedom comes from his role as Son of Man. Part D discusses the origin (*Herkunft*) of the Son-of-David question: Does it stem from Jesus or was it already posed before him? John the Baptist's understanding of the Messiah as the Coming One (Synoptics) and as the Son of God and Lamb of God (Fourth Gospel) provides the background for the question; note the relation in Mt 11:16-19 par. Moreover, the Coming One is related to Dan 7:13. Hence the *Vorgeschichte* of Jesus' question is found in John's declarations. Part E discusses the sequel (*Zukunft*) of the question, its effect or *Nachgeschichte* in the Christology of the primitive Christian church. Jesus' answer to the high priest, joining allusions to Ps 110:1 and Dan 7:13, contributes to it. The Son of Man answers and describes before the Sanhedrin the Son of Man, and the content of Jesus' answer is messianic messianology.—J.A.F.

564. K. GRAYSTON, "The Study of Mark XIII," *BullJohnRylUnivLibMan* 56 (2, '74) 371-387.

Since the common assumption of an apocalyptic nucleus for Mk 13 raises many problems and offers little prospect of further progress in understanding, it is worthwhile to examine the possibility that the nucleus was of a different kind. The clue to understanding the composition of Mk 13 is the four passages (temporal clause plus imperative) that describe a situation in the early church: the prospect of war (v. 7), peril for Christians (v. 11), sacrifice in Jerusalem (v. 14), and a messianic war leader (v. 21). This body of statements was supplemented by comments in the third person, very often from the general apocalyptic tradition. The original nucleus would include vv. 7a, 9, 11, 14-16, 18, 21, and 23 with 28-29 and 33-35

as concluding reassurances. The attitude is similar to that of 1 Cor 7:31, and this instruction may have also been written in the 50s of the 1st century A.D. Then each temporal clause was glossed by more quotations or comments in the third person, largely from the apocalyptic tradition. The effect of these additions was to take a particular, limited threat to the church's life and transform it into a matter of final importance. Finally, Mark took the pamphlet with its apocalyptic supplement, provided it with a suitable beginning (a warning against alarmist interpretation in vv. 5-6), and inserted it into his story where the story itself would provide the most effective commentary on the worries that produced the pamphlet in the first place. Thus the crucifixion is seen in its full eschatological significance, and at the same time the eschatological expectations of the church are controlled by the crucifixion.—D.J.H.

565. R. H. STEIN, "A Short Note on Mark xiv. 28 and xvi. 7," *NT Stud* 20 (4, '74) 445-452.

The various arguments that seek to demonstrate that Mk 14:28 and 16:7 refer to the parousia are unconvincing. On the other hand, several considerations make the traditional interpretation of these verses as describing a resurrection appearance the only acceptable one. One of these is the change of tenses from "shall go" in 14:28 to "is going" in 16:7, which implies a distinction between the historical Jesus and the newly risen Christ. Also, any reference to Jesus' appearance after the event of the empty tomb would have been understood by the early church as a resurrection appearance. But the most conclusive argument is the reference to Peter in Mk 16:7. Since the Christian tradition of a resurrection appearance to Peter was well known in the church and since Peter was now dead, Mark could not have expected his readers to interpret Mk 14:28 and 16:7 as anything but a reference to the resurrection appearance to Peter of which the tradition spoke.—D.J.H.

Mk 15:34, cf. § 19-545.

566. A. AMMASSARI, "Il racconto degli avvenimenti della mattina di Pasqua secondo Marco 16, 1-8," *BibOr* 16 (2, '74) 49-64.

A literary and textual analysis of the passage helps to restore the original form. Instead of a legend proving the reality of the resurrection by means of the empty tomb, the pericope was at first an apparition of recognition and mission. The youth with the white garment was the glorified Christ, who speaks directly to the holy women. Sending them to the disciples and Peter was not a single action but rather emphasizes the fact that they belong permanently and entirely to the community established by the resurrection.—J.J.C.

Mk 16:7, cf. § 19-565.

Luke

567. A. W. ARGYLE, "The Greek of Luke and Acts," *NT Stud* 20 (4, '74) 441-445.

When A. C. Clark in *The Acts of the Apostles* (1933) disputed the common authorship of Lk and Acts, he rightly gave prominence to the linguistic evidence.

If he failed to convince his critics, it may well have been because he understated his case. An independent examination of syntax and vocabulary supports Clark's conclusion. The 42 Greek words peculiar to Lk and Acts in the NT do not outweigh the enormous cumulative significance of the many linguistic differences between the two. Acts 1:1-2 no more proves that the author of Acts was the author of the third Gospel than 2 Pet 1:1 and 3:1 prove that the author of 2 Peter was the same person as the author of 1 Peter.—D.J.H.

568. F. BOVON, "L'Importance des Médiations dans le Projet Théologique de Luc," *NT Stud* 21 (1, '74) 23-39.

The aim of the article is to show that Luke, like the Lutherans, insists on the intermediaries to which God has recourse and for which Christians have need. The historicization of eschatology is neither the only word nor the last word on Lukian theology. It is part of a more comprehensive plan in Luke to underline the mediations. The term "mediation," though found elsewhere in the NT, is not used by Luke. The reality, nevertheless, is very present in his work. Here it is taken in a double sense: Hegel's unification of contraries, and some modern sociologists' notion of the communication (whether verbal or not) of a vision of the world or an ideology. First the human (social, cultural, institutional) mediations that Luke judges propitious for the spread of the Christian message are examined: the travel narrative in the Gospel with its ecclesial preoccupations, its insistence on human means; and the insistence on the human bearers of the word in Acts, the mediational role of language (xenoglossia rather than glossolalia) and culture, of home and city, of Jewish institutions and the Roman Empire with its latent universalism. Luke's accent is on what men say and do as the indirect and mediate means of access to God.

Jesus as intermediary and mediator is seen in the activity of the man Jesus in the Gospel and the inactivity of the risen Christ in Acts. Raised to heaven, Jesus makes way for other human mediations. His own mediation on earth was social, on an anthropological level. In Lk-Acts, God does act, but his celestial interventions are always mediated by the prophets, by Jesus, and by the apostles and witnesses. Finally, the mediation of the Spirit and the word is considered, and some remarks on the mediational role of Luke's literary work are presented.—S.B.M.

569. J. F. KELLY, "The Patristic Biography of Luke," *Bib Today* 74 ('74) 113-119.

An examination of what early Christian writers up through Jerome have to say about Luke and of how their statements accord with the biblical evidence yields this picture. The Luke mentioned in the Pauline epistles is the author of the third Gospel and Acts. He was an Antiochene, an educated man, and a physician. He was a companion and fellow-worker of Paul; his Gospel records the essence of Paul's preaching, though he had contact with other apostles as well. Luke himself never saw the Lord, but his Gospel is based on reliable accounts; he was an eyewitness to much of what is recorded in Acts. He wrote his Gospel in Greece, and Acts in Rome. Of the other traditions, some are obviously false—such as Clement of Alexandria's contention that Luke translated Paul's epistle to the Hebrews into Greek; some may well be true—such as Luke's having no family—but simply cannot be supported by other evidence.—D.J.H.

570. P. T. O'BRIEN, "Prayer in Luke-Acts," *TynBull* 24 ('73) 111-127.

(1) Prayer is a significant motif in the Lukan writings, as both the terminology and the contexts make plain. (2) Luke presents a full picture of Jesus at prayer, not only because of a biographical or Christological interest but also because of a didactic purpose. The distinctively Lukan teaching in the Gospel and the handling of the material common to Mt and himself underscore the point. Regular and consistent prayer is inculcated in the disciples, particularly as a means of overcoming temptation. (3) The evidence of Acts, particularly the summary statements, shows that the early church and its members heeded this injunction to pray without ceasing. (4) But perhaps Luke's central concern in his presentation of this theme is to show that it had an important supporting role in his account of redemptive history, for by it God had guided his people.—D.J.H.

571. M. VÖLKEL, "Zur Deutung des 'Reiches Gottes' bei Lukas," *ZeitNTWiss* 65 (1-2, '74) 57-70.

The ambiguity of the concept "kingdom of God" is still a problem for NT interpretation. For Luke the notion of "preaching the kingdom of God" has become a key concept in his two-volume work. The occurrences of it in Lk 4:43 and Acts 28:31 provide a basis for analyzing the meaning and function of it. Both the idea of the fulfillment of promise and the person of Jesus as proclaimer are taken up into the notion of kingdom, thus making possible its continued proclamation in the life of the church. Since the recipients of salvation, no longer Jews or Gentiles as such but believers, are also involved in the concept, for Luke it thus joins ecclesiology to Christology.—G.W.M.

572r. S. G. WILSON, *The Gentiles and the Gentile Mission in Luke-Acts* [cf. *NTA* 18, p. 114].

J. ASHTON, *HeythJourn* 15 (4, '74) 483-486.—Chapter-by-chapter summary. Of the spate of books and articles on Lukan theology that have followed H. Conzelmann's *Die Mitte der Zeit* (1954), this is one of the most thorough and unpretentious. Among its blemishes are the author's failure to bring out the programmatic significance of Pentecost, to focus upon Luke's theological interests in his treatment of Paul's conversion, and to draw attention to the set pattern of Paul's relations with the Jews in his missionary journeys. It is unfortunate that he makes no use of G. Lohfink's valuable little book *Paulus vor Damaskus* (1966) in his discussion of Paul's conversion. The conclusion that Luke is more of an historian than a theologian rests upon modern conceptions of what history is and what theology is. The book draws together a great deal of material and makes its point succinctly and for the most part cogently.—D.J.H.

Lk, cf. § 19-522.

573. H. C. LAURINI, "Esquemas Exegético-Litúrgicos de Lc 1-2," *RevistCultBib* 11 (1-2, '74) 12-33.

Having noted the characteristically Lukan themes (the divine mercy, joy, Jerusalem, Temple, etc.) of Lk 1—2, the general structure of the two chapters and their literary genre, the article takes up each pericope within them, giving its liturgical use and a brief commentary for homiletic use.—S.B.M.

574. A. VICENT CERNUDA, "El parelismo de *gennō* y *tiktō* en Lc 1 - 2," *Biblica* 55 (2, '74) 260-264.

The parallelism between the births of John and Jesus in Lk is well known. There is a lexical matter in this parallelism that calls for attention: when Lk speaks of John's generation he uses *gennō*, and when he speaks of Jesus' he uses *tiktō*. The relevant parallels are 1:13 and 1:30-31, 1:57 and 2:6-7, 1:14 and 2:10-11. The emphasis of *gennō* is on the father's role in generation; the emphasis of *tiktō* is on the mother's. Lk 1:35, 57a are not exceptions to this rule, which is evidenced in the parallelism, e.g. 1:13 ("will bear you a son"), 2:7 (Mary "gave birth to her son"). Is this linguistic usage consistent with other NT passages? It occurs in Mt 2:2 (cf. Lk 2:11). Matthew curiously alternates between *gennō* and *tiktō* in his infancy narrative; Paul uses *gignomai* rather than *gennō* or *tiktō*; *tiktō* occurs thrice in the account of the woman and the dragon (Rev 12).—R.J.K.

575. J. KÜRZINGER, "Lk 1,3 . . . *akribōs kathexēs soi grapsai*," *BibZeit* 18 (2, '74) 249-255.

The basic meaning of *kathexēs*, as both NT (Lk 1:3; 8:1; Acts 3:24; 11:4; 18:23; cf. also the synonymous *hexēs*, Lk 7:11; 9:37; Acts 21:1; 25:17; 27:18) and extrabiblical occurrences attest, is not "in order" or "in sequence" but "in the following" or "as follows." It should be so translated in Lk 1:3, where it refers to all that follows the introduction. The full certainty of Theophilus' faith, then, would rest not upon the orderliness of Luke's account but upon the precision and comprehensiveness of the author's prior investigation (1:3).—J.H.E.

576. J. G. SOBOSAN, "Completion of Prophecy. Jesus in Lk 1:32-33," *BibTheol Bull* 4 (3, '74) 317-323.

Lk 1:32-33 announces the fulfillment of the prophecies that God himself would rule over the new, restored Israel, a rule that would last forever. The "overplus" of prophecy is that this conclusive theophany comes in Jesus, who is not only David's heir but also God's Son. In Christ, God himself becomes the fulfillment. —D.J.H.

577. P. W. BARNETT, "*apographē* and *apographesthai* in Luke 2:1-5," *ExpTimes* 85 (12, '74) 377-380.

It is unlikely that inhabitants of Nazareth in Galilee would go to Bethlehem in Judea in A.D. 6-7 for tax assessment purposes, since they were members of an independent client state. From Josephus' *Antiquities* 18.3-4 and *War* 7.253 it appears that *apographē* can stand as "enrollment" or "registration" and that the idea of assessment for tax purposes is not necessarily implied. In ca. 7 B.C., after his relationships with Augustus had become strained, Herod required the people to take an oath of allegiance to Augustus and himself (*Antiquities* 17.42; cf. 15.369). Some machinery for enrollment was probably established to ensure the execution of the oath-taking. Was it for this *apographē* that Joseph and Mary came to Bethlehem? Lk 2:2 may be translated: "This was an enrollment conducted before Quirinius was Governor of Syria." Luke's failure to specify the purpose of the *apographē* may have been to avoid the implication that Jesus' parents had taken an oath that in the experience of many of Luke's Gentile readers would

have been blasphemous (though the oath of 7 B.C. in Judea must have involved the name of Israel's Lord, not those of Gentile deities). An *apographē* in 7 B.C. would also suit Luke's chronology (cf. Lk 1:5; 3:23).—D.J.H.

578. [Lk 2:1-5] D. J. HAYLES, "The Roman Census & Jesus' Birth. Was Luke Correct? Part II: Quirinius' Career and a Census in Herod's Day," *Buried History* 10 (1, '74) 16-31. [Cf. § 18-896.]

In 2:2 Luke refers to a census during the governorship of Quirinius while Herod the Great was still king in Judea (down to 4 B.C.). Quirinius may well have been a consular legate with a commission to perform special duties in Syria. In the light of his successful campaign against the Homonadenses and the crisis that arose when Tiberius retired prematurely to Rhodes in 6 B.C., Quirinius may have exercised his authority toward the end of Saturninus' legateship in Syria and the beginning of Varus' term of office. He could well have provided the administrative continuity for the census during the change of legates. A census in about 6 B.C. implies a twelve-year cycle of operation, the next occurring in A.D. 6, which would not be inconsistent with what is known about census activity in Syria.—D.J.H.

Lk 3:21-22, cf. § 19-552.

Lk 4:1-13, cf. § 19-528.

579. E. SAMAIN, "Manifesto de Libertaçāo: o Discurso-programa de Nazaré (Lc 4,16-21)," *RevistEclBras* 34 (134, '74) 261-287.

Though the preaching of Jesus cannot be inserted into any of the political or religious frameworks of his times or of ours, the account of his coming to the synagogue of Nazareth can be regarded as one of the purest expressions of the Christian message in any age. The message proclaims deliverance from all the forms of death that surround and disfigure man. The account of the incident is considered within the larger framework of Luke's work. Then the pericope is exegeted, stressing the citation of Isa 61:1-2a and 58:6 (in Lk 4:18-19) and singling out in this citation the liberation (*aphesis*) from evil and the liberation of the poor, the hungry, and the afflicted. This eschatological text is clearly a key to the whole Gospel of Luke.—S.B.M.

Lk 4:43, cf. § 19-571.

Lk 8:19-21, cf. § 19-581.

Lk 9:10-17, cf. § 19-555.

Lk 10:20-24, cf. § 19-534.

Lk 10:25-28, cf. § 19-542.

580. G. SELLIN, "Lukas als Gleichniserzähler: die Erzählung vom barmherzigen Samariter (Lk 10:25-37)," *ZeitNTWiss* 65 (3-4, '74) 166-189.

The first section is a survey of methods used in studying the parables with special emphasis on the contributions of A. Jülicher, J. Jeremias, E. Fuchs, D. O. Via, E. Güttgemanns, and M. D. Goulder. Then, on the basis of structural principles, the following classification of the peculiarly Lukan comparison-stories is proposed: (1) *tis ex hymōn* comparisons: e.g. 11:5-8, (2) *anthrōpos tis* comparisons: e.g. 7:41-43, (3) special cases: e.g. 13:6-9; 18:1-8. Analysis of parables in Mk, Q,

and M that begin with *anthrōpos* (e.g. Mk 12:1-12; Mt 22:1-10/Lk 14:16-24) suggests that these *anthrōpos* parables served as a preliminary stage for the Lukan *anthrōpos tis* comparisons. [To be continued.]—D.J.H.

Lk 11:4, cf. § 19-532.

Lk 11:20, cf. § 19-489.

581. M. P. SCOTT, "A Note on the Meaning and Translation of Luke 11:28," *Ir TheolQuart* 41 (3, '74) 235-250.

The incidents in Lk 8:19-21 and 11:27-28 admit of an interpretation in line with what many exegetes consider to be Luke's teaching on Mary in chaps. 1—2: Mary as the type of the people of God. Lk 11:28 must be translated so as to hold together three notions: Mary's unequivocal blessedness as daughter of Zion and mother of Christ, Israel's blessedness as the chosen people, and Israel's partial failure as indicated by the use of *laos* in Acts. In view of these notions the verse should be translated: "O yes, happy indeed are they who hear the word of God . . ." Lk 11:27-28 is not only Luke's last mention of Mary in the Gospel but also the climax of his teaching about her.—D.J.H.

582. G. FRIZZI, "Carattere originale e rilevanza degli 'apostoli inviati' in Q/Lc. 11,49-51; 13,34-35/Mt. 23,34-36.37-39," *RivistBib* 21 (4, '73) 401-412.

Despite the fact that Mt preserves more closely the original sequence of Q, the wording and outlook of these two logia are better preserved in Lk. In Q's version of the first saying, the subject of the verbs is the wisdom (of God), the indirect object is in the third person, and those sent are "prophets and apostles"; this latter is obviously changed by Matthew to "prophets, wise men and scribes." By putting this statement in the mouth of Jesus, Matthew intends to make of it a prophecy concerning the fate of those who will share his mission, while Luke and Q view the death of Jesus as the culmination of a series of such crimes. In the second logion, Luke and Matthew agree to retain Q's description of those sent as "prophets and *apestalmenous*," while Luke more clearly shows that the original subject of the sending action is God. The second person singular may not be original: cf. Lk 19:42 ff. The most important historical and theological conclusion of this analysis lies in the fact that the terms *apostolos* and *apestalmenos* are clearly found in Q where they are applied to anyone sent by God. Those who argue for a later date for this word as a technical Christian term do not take this fact sufficiently into account.—F.M.

583. G. MAIER, "Verteilt Jesus die Güter dieser Erde? Eine Untersuchung zu Luk. 12,13-15," *TheolBeitr* 5 (4, '74) 149-158.

For what is presented in 12:13-15, Luke probably had a tradition that went back to Jesus himself. The key to understanding the pericope is recognizing the allusion to Exod 2:14 in Lk 12:14. While Moses was judge and arbitrator *hic et nunc* for the earthly Israel, Jesus directs his hearers to the in-breaking kingdom of God and refuses to arbitrate in earthly and transitory matters. Luke is close to the Johannine tradition here (e.g. Jn 10:10; 18:36). Those who would see earthly justice as the special calling of Jesus' church must take the teaching of this pericope into account.—D.J.H.

Lk 13:34-35, cf. § 19-582.

Lk 14:16-24, cf. § 19-541.

584. J. DUPONT, "Réjouissez-vous avec moi! Lc 15,1-32," *Assemb Seign* 55 ('74) 70-79.

To the Pharisees and the scribes who cannot accept as their brothers those whose conduct they find reprehensible, Jesus proposes the parables of the lost sheep (Lk 15:4-7), the lost drachma (15:8-10), and the lost and found son (15:11-32) to show the correspondence between his own conduct in seeking out and receiving sinners and God's dealings with men. By joining these parables together Luke aims not only to denounce an attitude ending in ostracism and a mercenary spirit within the community, but also to invite us to share in God's own sentiments toward the disinherited.—D.J.H.

Lk 15:7, cf. § 19-585.

585. [Lk 15:11-32] I. BROER, "Das Gleichnis vom verlorenen Sohn und die Theologie des Lukas," *NT Stud* 20 (4, '74) 453-462.

Lk 15:11-32 and 15:7 are concerned primarily with the joy of repentance and can be assigned to the same literary stage. But several factors suggest that 15:7 is not Lukan redactional material: the point of 15:7 is also made in 15:10; the contrast between the one and the ninety-nine sheep is also present in Mt 18:12-14; the "just" in 15:7 really do seem to be righteous (contrary to Luke's outlook in 10:29; 16:14-15; 18:9; and 20:20); and the stories of the lost sheep and the lost coin were already joined in the tradition. Therefore, the agreement in content of this verse with 15:11-32 does not allow us to attribute the parable of the lost son to the redactional activity of the Evangelist as L. Schottroff does [§ 16-201]. Rather, the congruence of the parable with the pre-Lukan 15:7 speaks for its pre-Lukan origin. The Semitisms and other Palestinian features suggest that the parable comes from the Aramaic-speaking *Urgemeinde*. Finally, the content of the parable is consistent with Jesus' preaching. In sharing meals with sinners he celebrates the divine banquet with joy over the sinners' repentance and the salvation being granted to them. At the same time, he asks the pious of Israel to join in the celebration.—D.J.H.

586. [Lk 15:11-32] W. HARRINGTON, "The Prodigal Son," *Furrow* 25 (8, '74) 432-437.

An analysis of the content, setting, and artistry of Lk 15:11-32. Jesus says to his critics that he consorts with sinners because God is a loving father who welcomes the repentant sinner. At the same time he invites the critics to enter into the fellowship of joy.—D.J.H.

587. J. DUPONT, "L'exemple de l'intendant débrouillard. Lc 16,1-13," *Assemb Seign* 56 ('74) 67-78.

The dishonesty of the steward in Lk 16:1-7 is certainly not approved, but is merely used as an occasion to teach about cleverness in a critical situation (16:8), giving alms so as to gain friends in heaven (16:9), the proper use of earthly goods as the condition for receiving heavenly goods (16:10-12), and choosing God as the only real master (16:13). The first piece of instruction may well come

from Jesus, but in the present form of the pericope the accent is on 16:9 as concluding what comes before and serving as the point of departure for what follows.—D.J.H.

588. G. SCHWARZ, “‘... lobte den betrügerischen Verwalter?’ (Lukas 16,8a),” *BibZeit* 18 (1, '74) 94-95.

The commendation in Lk 16:8 stems from a mistranslation of Aramaic terms that can be used either *sensu bono* or *sensu malo*. Thus *b'era* (= *epēnesen*) can mean either “bless, praise” or “curse”; *ārîm* (= *phronimōs*) can mean “clever, shrewd” or “crafty, fraudulent.” The verse originally had: “And the Lord cursed the deceitful steward, for he had acted fraudulently.” The use of *ārîm* in v. 8b *sensu bono* affected the understanding of v. 8a. The *kyrios* is not Jesus, but the master of the parable; behind him stands Yahweh of the OT, and through such an illustrative medium, not allegory, Jesus encounters the spiritual leaders of his time.—F.W.D.

589. A. GEORGE, “La foi des apôtres. Efficacité et gratuité. Lc 17,5-10,” *Assemb Seign* 58 ('74) 68-77.

(1) When Luke wrote his Gospel, the apostles, whose power had once seemed as insignificant as that of a mustard seed, had produced much fruit in the Mediterranean world. In 17:5-10 Luke insists that, while the fidelity of the good servant is real, it is the Lord's initiative that inspires his mission and brings it to fulfillment. The apostles' success has been due to God's grace. (2) Whatever the original wording of the logion in 17:6 (cf. Mt 17:20; 11:22-23; 21:21; 1 Cor 13:2) may have been, it was probably addressed by Jesus to those who believed in his mission. There are many Lukan characteristics in vv. 8b-9, but vv. 7-8a and 10 may represent an authentic parable of Jesus (though its original context is difficult to determine). Both v. 6 and vv. 7-8a, 10 stress the absolute gratuitousness of the service of God.—D.J.H.

590. É. CHARPENTIER, “L'étranger appelé au salut. Lc 17,11-19,” *Assemb Seign* 59 ('74) 68-79.

The general context of the pericope (Lk 9:51—18:14) has two principal refrains running throughout: the ascent to Jerusalem and the mention of Samaria. The more immediate context is bounded by the apostles' question on faith and the Pharisees' question on the coming of the kingdom. In the pericope itself, each word of the lepers' request (v. 13b) is replete with faith: calling upon the name of Jesus, “Master” (only in Lk as a title of Jesus) of the elements, and the cry for mercy (cf. Pss 31:10; 51:3). Since the actual miracle is passed over quickly (v. 14), the meaning of the account is to be sought elsewhere. Verses 15-19 tell us who Jesus is for the Samaritan: someone belonging to a divine sphere, the true temple in which glory is rendered to God (cf. Jn 4:20-26), and the “priest” (cf. “priests” in v. 14b; Lk 24:50-51). The same verses tell us also who the Samaritan was for Jesus (cf. Naaman in 4:27, and the discourse in Nazareth). This leads to the point of the narrative in v. 19: all, without distinction between Jews and pagans, are saved by faith. Luke also teaches us a subsidiary lesson: giving glory to God for the gift of this faith (cf. 1:67, 76).—S.B.M.

591. W. P. LOEWE, "Towards an Interpretation of Lk 19:1-10," *CathBibQuart* 36 (3, '74) 321-331.

An examination of the vocabulary and themes of Lk 19:1-10 in the light of the entire third Gospel. Luke's use of *architelōnēs*, which occurs nowhere else in the NT, may be taken as an internal sign of the culminating, paradigmatic character of the pericope. The themes of *aphesis* and the conferral of salvation implicit in Lk 18:35-43 become explicit in Jesus' encounter with Zacchaeus in 19:1-10. Since in the Lukian scheme it is humanly impossible for the rich to enter the kingdom, Zacchaeus' acceptance of salvation through his encounter with Jesus is possible only because the divine power has been operative. The divine power most properly manifests itself in mercy to effect the forgiveness of sins. Jesus' coming fulfills God's promise to Abraham and his offspring. The reversal of values brought about by this fulfillment demands that one claim nothing for himself, and so Zacchaeus parts generously and extravagantly with his wealth. But once more Jesus' ministry evokes division and rejection (cf. v. 7).—D.J.H.

Lk 20:9-19, cf. § 19-562.

Lk 20:41-44, cf. § 19-563.

592. [Lk 22:1-38] A. CHARBEL, "Prelúdio da Paixão e o Ciclo da Ceia à Luz do Terceiro Evangelho," *RevistCultBib* 11 (1-2, '74) 43-57.

Luke was a disciple of Paul, who proclaimed the object of the faith in 1 Cor 15:3-5. Consequently the OT background influenced the Lukian redaction of the passion narrative. Thus Luke in his prelude to it (22:1-6) presents the passion as a struggle in which Christ, the suffering righteous one, overcomes Satan and his power. Then, in order to propose the passion of Christ as a model for the spiritual struggle of the Christian, Luke stresses in the account of the Last Supper (22:7-38) the aspect of the banquet that fortifies the Christian for the struggle with Satan.—S.B.M.

593. [Lk 23:50—24:53] I. H. MARSHALL, "The Resurrection of Jesus in Luke," *TynBull* 24 ('73) 55-98.

The traditional view that Jesus appeared first in Jerusalem, then in Galilee, and finally in Jerusalem again, is perfectly viable in a modified form. The story of the burial (Lk 23:50-56a) has little in it to suggest the use of another source besides Mk. The account has the form of a historical narrative, and there is no reason to dispute its substantial historicity. In the story of the women at the tomb (23:56b—24:12) Luke may preserve traditions superior to Mark's at two points (the time of the visit, Peter's visit to the tomb). On two other points (the account of the angels, the list of women) Luke and Mark stand on much the same footing. The dismissal of the story of the disciples walking to Emmaus (24:13-35) as a legend or a Lukian creation is not justified; the various arguments against its historicity in broad outline fall short of proof. The appearance of Jesus to a group of disciples (24:36-49) reflects the same tradition as Jn 20:19-23 and has some links with Mt 28:16-20. The Jerusalem setting of Lk and Jn seems more likely than the Galilean setting of Mt. Even if the report of the ascension (24:50-53) is not accepted as historical, "this is not to pass beyond the view of the authority of Scripture upheld in the Tyndale Fellowship."—D.J.H.

594. J. WANKE, “‘... wie sie ihn beim Brotbrechen erkannten.’ Zur Auslegung der Emmauserzählung Lk 24,13-35,” *BibZeit* 18 (2, '74) 180-192.

The manner in which Luke edited the content and determined the context (chap. 24) of a prior Emmaus tradition (which originally stressed the recognition of the present Lord in the communal meal) manifests a Lukan interest in the soteriological and ecclesial centrality of Jerusalem (to which Emmaus was quite close), the appropriate messianic understanding of Jesus, the salvation-historical necessity of messianic suffering, and the hermeneutical significance of the OT indicated by the risen Lord himself. These motifs serve the missionary enterprise of Luke's church (cf. Lk 24:44-49 and a parallel to 24:13-35 in Acts 8:26-40).—J.H.E.

John

595. J. BECKER, “Beobachtungen zum Dualismus im Johannesevangelium,” *Zeit NTWiss* 65 (1-2, '74) 71-87.

Traces of dualism in the Fourth Gospel are confined to the discourse material and only to certain parts of that, but these exhibit various types of dualism. Several texts provide clues to the interrelationship of these types: 1:1-18; 3:19-21; chap. 17; 15:18-25. The result is a sketch of the growth of Johannine dualism in four phases: (1) a predualistic phase in contact with other Hellenistic Jewish-Christian traditions; (2) contact with a dualism similar to that of Qumran, with pre-destinarian-ethical emphasis; (3) a modification of this dualism in terms of above and below, structurally similar to Gnostic dualism; and (4) a post-Gospel phase in which the Evangelist's influence continues in the community.—G.W.M.

596. S. CASTRO SÁNCHEZ, “Experiencia religiosa y realidades escatológicas en Juan (Evangelio y Cartas),” *RevistEspir* 33 (131, '74) 180-206.

The Johannine writings represent the final stage in the process of Christian revelation. John's observations, however, are not limited to Christ but extend to the Christian and the two realities at tension within him, the realities of the present and the future. An analysis of the vocabulary, style, and structure of Jn and 1 Jn precedes an examination of the first contact of the disciples, Nicodemus, the Samaritan woman, and others with the Word. In this context the theology of the encounter is discussed. Then the theme of faith as knowledge of Jesus, its meaning and object, is taken up, followed by a discussion of the “anointing” of the Christian (1 Jn 2:20, 27), the dynamic presence of the divine Persons within him (1 Jn 4:16), the eschatological judgment, and eternal life. The article concludes with a note on eschatology and mystical experience, which is, for the author of the Fourth Gospel, “transcendental” and not psychological. Here John is closer to Teresa of Lisieux than to Teresa of Avila.—S.B.M.

597. M. DE JONGE, “Jesus as Prophet and King in the Fourth Gospel,” *EphTheol Lov* 49 (1, '73) 160-177.

W. A. Meeks in *The Prophet-King* (1967) argued that, in the Fourth Gospel, kingship is being redefined in terms of the mission of the prophet. But it is more accurate to say that Jesus' kingship and his prophetic mission are both redefined in terms of the unique relationship between Son and Father. Jesus is prophet and king because he is the Son sent by the Father, and only as Son of the Father

does he hold that position. Jn 1:19-34; 7:40-44; 6:14; 1:49; 12:13; 4:19; 9:17, 4:4-42; 18:28—19:16 and 19:19-22 are examined in the light of this thesis.—D.J.H.

598. A. HANSON, "The Jesus of the Fourth Gospel," *NewDiv* 5 (1, '74) 20-24.

The Fourth Gospel uses traditions about the historical Jesus as well as Christian experience of the Christ of faith to attempt an answer to the primary Christological question: *cur deus homo?* John did not simply do what he liked with his sources for the historical Jesus, as can be seen in his picture of Jesus baptizing (3:22 and 4:1; 4:2 is an editorial correction), Jesus' relationship with the Father and the Spirit (3:34; 6:63; 5:26; 17:19), his displays of emotion (11:33-34; 12:27-28; 13:21; cf. Heb 5:7). The picture of Jesus in the Fourth Gospel (particularly 17:21-23) has had an immense influence on traditional Christology; it may now be possible to elaborate a different Christology based on what we can discover of the historical Jesus.—J.W.D.

599. J. LUZÁRRAGA, "Fondo targúmico del cuarto evangelio," *EstEcl* 49 (190, '74) 251-263.

A comparative study of the Palestinian targumic literature with the Fourth Gospel can result in an understanding of the latter that is much closer to the spirit of the author, who was formed in the liturgy of the synagogue of the 1st century. Among the many examples that can illustrate the influence of the Palestinian targum on the Fourth Gospel this article examines the Prologue's Logos-Word (*mêmra'*), Jn 1:29 (cf. Lev 22:27 and the targumic comments thereon), the concept of glory, the *crux interpretum* in Jn 1:18 and the vision promised Nathanael, the theme of the exalted Jesus (Jn 3:14; 8:28; 12:32-34), the opening of Jesus' side by the lance (Jn 19:34) and the theme of water (cf. Tg Song 4:15). This list can be lengthened by many other examples that would confirm the strong influence that targumic concepts had on the author of the Fourth Gospel. By means of the examples cited one can see how Jesus and his disciples came in contact with the OT tradition, particularly as it was transmitted in the synagogal liturgies.—S.B.M.

600. M. MEES, "Erhöhung und Verherrlichung Jesu im Johannesevangelium nach dem Zeugnis neutestamentlicher Papyri," *BibZeit* 18 (1, '74) 32-44.

Even minor variants may point to early copyists' understanding of the line of thought in an ancient document as well as to their method of focusing on thematic terms. Instructive is the attention paid by them to the motifs of exaltation and glorification in John's Gospel. In Jn 3:13-18, with its emphasis on the divine plan, the Alexandrian texts preserve the point of the perfect tense in *anabebēken* and do not include what appears to be an ancient gloss respecting heavenly locale. P⁷⁵ and others correctly read *en autō* in v. 15 and retain the emphasis on exaltation via crucifixion. Pious copyists underline the love of the Father in 3:16 by addition of the pronoun *autou*. Various corrections in v. 18 overlook the realized eschatology of the text. Similarly varied phenomena are to be found in the transmission of 8:28-29, 12:32, and passages that stress the hour of Jesus' exaltation (12:23, 31; 7:30; 8:20; 13:1) and his glorification (e.g. 8:54; 11:4, 40; 12:16; 7:39; 13:31-32; 17:1; 15:8). Although much is properly evaluated, there is much that is overelaborated and some that is underestimated by the copyists.—F.W.D.

601. A. MODA, "Quarto Vangelo: 1966-1972. Una selezione bibliografica," *Rivist Bib* 22 (1, '74) 53-86.

The present bibliography supplements E. Malatesta's *St. John's Gospel 1920-1965* (1967). Its list of about 600 entries is divided according to subject matter and then according to each chapter; it makes no pretense of being exhaustive and respects the standard bibliographies. Books and articles in the principal scholarly journals from 1966 to 1972 are further supplemented with what was immediately available to the author from 1973.—F.M.

602. J. J. O'ROURKE, "The Historic Present in the Gospel of John," *JournBibLit* 93 (4, '74) 585-590.

The historic present is considered to be as characteristic of Jn as it is of Mk. The 164 occurrences (all listed here) are distributed unevenly over the Fourth Gospel as a whole, from chapter to chapter and within both R. Bultmann's proposed *sēmeia*-source and passion narrative and R. T. Fortna's "Gospel of Signs," showing that those hypothetical documents are not homogeneous with regard to this one stylistic criterion. Since those reconstructions are worthy of consideration on other grounds, the lack of stylistic unity with regard to the historic present may indicate that such fine points of style do not provide reliable criteria for discerning sources or for establishing authorship or integrity. The distribution of the historic present in asyndeton shows no pattern and provides no evidence for source analysis.—J.W.D.

603. R. SCHNACKENBURG, "Zur johanneischen Forschung," *BibZeit* 18 (2, '74) 272-287.

A critical review of some less well-known yet important monographs and articles on the Fourth Gospel that have appeared since 1967, under these headings: literary-critical efforts, the basic character of the Gospel of John (especially its relation to gnosis and wisdom tradition), and individual studies (of various terms, themes, and verses).—J.H.E.

604r. S. SCHULZ, *Das Evangelium nach Johannes* [cf. *NTA* 17, p. 121; § 17-994r].

R. E. BROWN, *Biblica* 55 (2, '74) 289-291.—Schulz is concise and clear; his general outlook on Jn is modified Bultmannian. He makes no mention of a whole variety of non-German scholarly opinions on Jn that are very important. The brevity of the commentary series may cause the author to present as assured what is not at all clear. For example, it is not at all clear from the Greek of Jn 21:24 that the beloved disciple is being presented as the author or writer in any modern sense. Furthermore, there is not the slightest evidence in Jn 21 that the beloved disciple was thought of as taking over Peter's role as head of the church. "Although its brevity recommends it to the ordinary reader, it is too singlemindedly selective to give such a reader an adequate picture of the span of Johannine scholarship today. . . . readers who already know the field will find most interesting and provocative what Schulz has seen fit to include and omit."—R.J.K.

605. G. SEGALLA, "Preesistenza, incarnazione e divinità di Cristo in Giovanni (Vg e 1 Gv.)," *RivistBib* 22 (2-3, '74) 155-181.

Pre-existence, incarnation, and the divinity of Christ represent what is most

characteristic in Johannine Christology. This study, which includes Jn and 1 Jn, treats the first two issues jointly, leaving Christ's divinity for separate treatment. The verb *einai* with its compounds expresses the being and origin of Christ, his pre-existence, while the other verbs (*ginesthai*, *erchesthai*, *exerchesthai*) express the fact of the incarnation, the descent from heaven and the coming forth from the Father. The mystery of the pre-existence and the incarnation can only be known by the revelation of the revealer himself.

The texts on Christ's divinity, both explicit (Jn 1:1; 20:28; 1 Jn 5:20; 1:18) and implicit (Jn 5:17-18; 8:24, 28-29, 58; 13:19; 10:30-33) show that the divinity of Christ is professed by John either explicitly in the confession of faith of the primitive church or implicitly in the self-revelation of Jesus in contexts of controversy. This leads to the hermeneutical task of interpreting in present-day terms John's affirmation of the pre-existence, incarnation, and divinity of Christ. The article concludes with a discussion of the interpretation of Johannine Christology up to Nicaea (following T. E. Pollard, *Johannine Christology and the Early Church* [1970]); J. A. T. Robinson's *The Human Face of God* (1973) is also discussed as a contemporary attempt to interpret the Christology of John.—S.B.M.

606. H. THYEN, "Aus der Literatur zum Johannesevangelium," *TheolRund* 39 (1, '74) 1-69.

After introductory remarks about Johannine bibliography, the article presents a select bibliography of books and articles on the Fourth Gospel from 1956 to 1966 and then a comprehensive bibliography of studies since 1966. The second section is a general characterization of the situation of Johannine research along with a discussion of the unity of Johannine language as a methodological problem. The third section reviews basic trends in recent study of the Prologue. [To be continued.]—D.J.H.

607. F. VOUGA, "'Aimez-vous les uns les autres.' Une étude sur l'église de Jean," *Bulletin du Centre Protestant d'Études* [Geneva] 26 (3, '74) 5-31.

If one can situate the love commandment theologically in John's Gospel and discover the difficulties besetting the church John addresses, then one can treat better both the love commandment and the ecclesiology of the Gospel. Though there has been recently a revival of interest in Johannine ecclesiology, that interest has frequently run up against a number of aporias. The hypothesis is posed that Jn is a Gospel addressed to a community of believers beset by grave difficulties. The addressees were subject to temptations, not to heterodoxy, but to discouragement in the face of a difficult situation. The whole Gospel is written with these difficulties in view. Moreover, the contemporaneity of the disciples with their Master is manifested before the world by their love for one another.

The meaning of the love commandment and its integration into the theological framework of the Gospel is then examined, presupposing Jn's very special interest in the solidarity of the disciples. Analysis of Jn 15:9-12 indicates that the disciples' mutual love is a necessary consequence of the faith made possible by Jesus Christ and that John calls his readers to solidarity in their difficult situation to avoid the dissolution of the eschatological community in the world. Jn 13:34-35 and 17:20-26 show (1) the solidarity, mutual love, and unity of the disciples as manifesting

the divinity of Jesus, (2) their solidarity as the *sine qua non* of their witness, and (3) their mutual love as flowing from their living by the love of Jesus.—S.B.M.

Jn, cf. §§ 19-434, 710, 747, 841—842.

608. [Jn 1:1-18] M. D. HOOKER, "The Johannine Prologue and the Messianic Secret," *NTStud* 21 (1, '74) 40-58.

R. H. Lightfoot's suggestion that the "prologue" to Mk (1:1-13) illuminates the entire Gospel offers a fruitful comparison for the Prologue to Jn. The messianic secret is an open one for those who begin where Mark begins, with the knowledge that Jesus is in fact the Messiah. Similarly, the Fourth Gospel's recurrent problem, put into the mouths of Jesus' hearers, is where Jesus came from, but his origins are not mysterious at all to those who know the Prologue. The central themes of the Fourth Gospel—light, life, truth—are all established there. John's "secret" is not the mystery of the kingdom, nor is it the messianic identity of Jesus, but the glory of the Word made flesh. E. F. Scott rightly saw that "Logos," while ostensibly absent from the rest of the Gospel, is the functional equivalent of "Messiah" for John. The Johannine discourses serve the same function as the Markan parables: issuing a challenge to believe in the one who utters them. The Johannine Prologue is as integral to the Fourth Gospel as the Markan one is to the second.

Several writers find the background to Jn 1:14-18 in Exod 33; the links between these two passages are even greater than have been recognized hitherto. Yet Christ is also contrasted with Moses, who has seen God's glory but cannot claim to be its source; the Law was *given* through Moses, but grace and truth have *come* through Jesus Christ (Jn 1:17). Christ as the revelation of God's glory and the fulfillment of the Torah is the dual theme of the rest of the Gospel. A similar pattern can be found in Col 1:15-20; Heb 1:1-4; 2 Cor 3:1—4:6. That which was partially revealed to Moses on Sinai is now fully revealed to Christians, who reflect this glory by becoming what Christ himself is.—J.W.D.

609. K. BERGER, "Zu 'Das Wort ward Fleisch' Joh. I 14a," *NovTest* 16 (3, '74) 161-166.

G. Richter [§§ 16-220; 17-996] has argued that Jn 1:14a describes Jesus' becoming man, is anti-docetic in aim, and is part of a later expansion of the Gospel. Basic to his argument is the contention that *gignomai* means "becoming something that was not before" and cannot be taken as the equivalent of "appear." But texts such as Justin's *Dialogue with Trypho* 127, *Paraleipomena Jeremiou* 7.20, *Barnabas* 6.14-16, and Tatian's *Oratio adversus Graecos* 15 suggest that the Evangelist used the categories of the Hellenistic-Jewish interpretation of the OT theophany pattern and intended to describe in Jn 1:14a the "becoming visible" of the Logos.—D.J.H.

610r. S. A. PANIMOLLE, *Il dono della Legge e la Grazia della Verità* (Gv 1, 17) (Rome: A.V.E., 1973), 550 pp. Indexed.

G. GIAVINI, "Un recente volume sul prologo del IV Vangelo. Pregi, limiti, prospettive aperte," *ScuolCatt* 102 (1, '74) 64-67.—This doctoral dissertation directed by D. Mollat and presented to the Gregorian University can be sum-

marized in three propositions. (1) Jn 1:17 was part of the original hymn. (2) The verse forms the apex and furnishes the key for the interpretation of the Prologue, (3) which contains a progressive antithesis between the old Law and the law of grace and truth. (1) and (3) are acceptable; as for (2), the center of the Prologue should rather be seen in vv. 12-13 (following M.-É. Boismard).—J.J.C.

Jn 1:29-34, cf. § 19-552.

Jn 1:32-34, cf. § 19-551.

Jn 1:34, cf. § 19-611.

611. [Jn 1:43] J. WILLIAMS, "Proposed Renderings for Some Johannine Passages," *BibTrans* 25 (3, '74) 351-353.

(1) The subject of *ēthelēsen* in Jn 1:43 is not Jesus; it is one of the disciples (most likely Simon Peter). The idea is that "one of the disciples" decided to leave for Galilee when he met Philip and brought him to Jesus, who bade him "come with me." (2) There are good textual, literary, and logical reasons for reading *eklektos* in Jn 1:34. But because *eklektos* is not absolutely certain, it is difficult to depart from the traditional "Son of God" in rendering such an important passage.—D.J.H.

612. [Jn 2:1-11] E. LINNEMANN, "Die Hochzeit zu Kana und Dionysos oder das Unzureichende der Kategorien. Übertragung und Identifikation zur Erfassung der religionsgeschichtlichen Beziehungen," *NT Stud* 20 (4, '74) 408-418.

In spite of the many similarities between Jn 2:1-11 and the Dionysus legend, the objections raised by H. Noetzel show that these must be explained in a way other than that of borrowing. But Noetzel's own thesis (that in Jn 2:1-11 Jesus, by changing the water into wine, appears as the bearer of eschatological joy or as the eschatological joy itself) is also open to serious objections. More specifically, he has not proved that Jewish future expectation is the history-of-religions background for the pericope. At the heart of Noetzel's argument is the point that there can be no question of identifying Jesus and Dionysus. But the similarities do not have to be explained by the categories of borrowing and identification. Rather, they should be seen as part of a dialogue between the Christian community and the devotees of Dionysus: while both Jesus and Dionysus provide wine, only with the crucified one is there fullness of life.—D.J.H.

613. P. GEOLTRAIN, "Les noces à Cana. Jean 2, 1-12. Analyse des structures narratives," *FoiVie* 73 (3, '74) 83-90.

Isolating such an account is arbitrary but justifiable. It is justified by the shift in place and time (vv. 1-2 and 12). But such indications are the "codes" that reveal some aspects of the system of the text. The presence of the narrator, moreover, is easy to discern. He provides the reader with the key to deciphering the *signifié* of the *signifiant*, e.g. vv. 11, 9, 6. There is, moreover, a series of substitutions in the account: the groom-Jesus, the master of the feast-the mother of Jesus, the servants-the disciples. So, according to A. J. Greimas's schema of *vouloir* and *pouvoir*, we have two sets of actors, one false and the other true; and, according to *savoir*, we have the servants (who know) and the disciples (who

believe). A loose sheet giving an outline of the analysis is also included. [This issue of *FoiVie* also contains two theoretical articles on structuralism, a glossary of A. J. Greimas's structuralist terminology, and a bibliography, as well as two other exegetical articles (§§ 19-619—620).]—S.B.M.

614. A. VANHOYE, "Interrogation johannique et exégèse de Cana (Jn 2,4)," *Biblica* 55 (2, '74) 157-167.

John's use of questions plays an important role in his Gospel. There are questions that do not receive the expected answer (4:12; 8:53, 57; 9:2). There are questions that admit of many different responses (7:35; 8:22). These observations on John's skillful use of questions help clarify Jn 2:4b. *Oupō hēkei hē hōra mou* should be read as a question ("Has my hour not now come?") since it follows a question (see Mt 16:9; Mk 4:40 *v.l.*; 8:17) and since the initial *oupō*, unlike its other eleven occurrences in Jn, is asyndetic. The context supports this interpretation. Parallels to 2:4a ("What relation exists between me and you, woman?") show that the actual response to this question may not be the expected response. Jesus' actual response, accented by the unique "my hour" of 2:4b, is that he no longer relates to Mary on a familial level (see also Mk 3:31-35; Lk 11:27-28). Jesus' hour, present in an initial sense at Cana, is accomplished on the cross where he also completes his response to his mother (19:25-27). Now that Jesus' hour has come, his former relationship to his mother, who represents Israel, must pass. His people must now acknowledge its dependence on him.—R.J.K.

615. [Jn 4] J. S. KING, "Sychar and Calvary. A Neglected Theory in the Interpretation of the Fourth Gospel," *Theology* 77 (650, '74) 417-422.

R. H. Lightfoot's suggestion that there is a parallelism between Jn 4 and Jn 19 merits serious examination. Both series of events begin at the sixth hour (4:6; 19:14). In both accounts Jesus declares his thirst (4:7; 19:28). Both narratives are thoroughly messianic in tone. Are we not meant to ponder the contrast between the Samaritan acceptance of Jesus and the Jewish rejection? "I suggest that chapter 4 tells us why, both on a divine and human level, there is a chapter 19. John has so constructed these chapters that we may see this link."—D.J.H.

Jn 6:1-17, cf. § 19-555.

616. [Jn 6:25-59] J.-N. ALETTI, "Le discours sur le pain de vie (Jean 6). Problèmes de composition et fonction des citations de l'Ancien Testament," *RechSciRel* 62 (2, '74) 169-197.

The understanding of the discourse on the bread of life depends, to a very large extent, on the organization discerned within it. This organization in turn depends on the status accorded vv. 51-58, because the Evangelist defines throughout the discourse and especially in these verses the rules of a sober typology. Hence the importance of the study of the composition of Jn 6. In order to do this, the groups of identical and recurrent lexemes and the distribution of the lexemic groups are examined. Then the semantic correlations between the *définitions* (vv. 33, 39-40, 50, 55) and the *désignations* (vv. 35, 41, 48, 51ab) are pointed out in order to show the bipartite division of the discourse into vv. 35-47 and vv. 48-58. The

question of the organization and the interplay of the two parts must be resolved before determining the role of the OT citations in the discourse.

The *définissant* of v. 33 gives an important clue to the organization of the whole discourse. The bread of God is defined by its origins ("comes down from heaven") and its effect ("gives life to the world"). Jesus is this bread because he descended from heaven (part one) and will give his flesh for the life of the world (part two). The discourse is thus ordered along an origin-eschaton axis. What is truly original in the discourse, however, is the relation of *définition* to *désignation* in each part. This leads us to the function of the OT citations. Both of them are canonically introduced by "It is written" (6:45 and 6:31b). These citations are first identified and then the relations of *signifiant-signifié* are noted in order to specify the status of the sign in Jn 6. This status is further specified by examining *kathōs* in vv. 57-58. What the discourse denies is not the normative quality of the Scriptures but the use made of it by the Jews. In v. 57 the whole discourse is summed up: the reference to the origins and the reference to the eschaton is Jesus himself.—S.B.M.

Jn 10:1-18, cf. § 19-440.

617. [Jn 11] B. McNEIL, "The Raising of Lazarus," *DownRev* 92 (309, '74) 269-275.

In the Fourth Gospel the raising of Lazarus is the final provocation for the chief priests to bring about Christ's death. At every stage of the pericope we are reminded of Jesus' impending death and are prompted to ask ourselves, "Who is this Jesus of Nazareth?" The penetrating force and the depth of insight are affected in no way by the question of whether the matters it relates are "historical." —D.J.H.

618. J. DELORME, "Sacerdoce du Christ et ministère. (A propos de Jean 17). Sémantique et théologie biblique," *RechSciRel* 62 (2, '74) 199-219.

Against the recent trend to stress that the NT speaks only of the priesthood of Christ (Heb) and of the ecclesial community (1 Pet, Rev), A. Feuillet has taken a stand in *Le Sacerdoce du Christ et de ses ministères* (1972), arguing that in Jn 17 Christ makes his apostles sharers in his double consecration as priest and victim. Such interpretation merits testing. The article reviews Feuillet's treatment of the priesthood of Christ and of sacrifice and priesthood in relation to Isa 53 and to Jesus. Then Feuillet's arguments in favor of Jesus as priest in Jn are examined. Finally the priesthood of the ministers is considered in the context of the disciples and the believers, the consecration "in truth" of the disciples, their mission and the gift of the Spirit, and their relation to the ministers in the church. If there are sacerdotal connotations in Johannine Christology, then either they are limited to unfavorable comparisons with Jewish priesthood or they postulate a redefinition of priesthood itself. The ministries in the NT are nowhere characterized as an exercise of priesthood. Even in Jn the consecration of those sent by Jesus is not identical with Jesus' own consecration. Such conclusions from the language of the NT cannot resolve the problem posed by the sacerdotal interpretation of ordained ministry in the later tradition.—S.B.M.

619. A. JAUBERT, "La comparution devant Pilate selon Jean. Jean 18, 28-19, 16," *FoiVie* 73 (3, '74) 3-12.

Difficult though it is to isolate an episode in the Fourth Gospel, the appearance before Pilate does form a well-defined literary unit that can be studied in itself but must also be inserted back into the whole. The pericope is compared with the Synoptic accounts; then the outline common to them, the transpositions, and the details common to Lk and Jn are examined. Then the construction of the Johannine account is analyzed in its successive inclusions and its essential "royal" motif. But the account has to be taken up into the dynamic of the whole Gospel. It is a stage not only in the series of events but on the symbolic level as well, preparing the reader for the scene on Calvary.—S.B.M.

620. J. ESCANDE, "Jésus devant Pilate. Jean 18, 28-19, 24," *FoiVie* 73 (3, '74) 66-81.

This study proposes, through the structural method of A. J. Greimas, a global and coherent reading of this particular text. He who writes Jn 18:28—19:24 makes his readers pass from the word *of* Jesus (18:32) to the word *about* Jesus (19:19-20). Only the putting to death of the *Signifiant* allows the revelation of the *Signifié*. Every text can have a linear quality but also a certain thickness. It can, therefore, be sliced horizontally or cut vertically. Horizontally, on the level of enunciation, one can distinguish elements that are temporal (18:24; 19:14), explicative (18:28c, 40b; 19:13c, 17c, 20b-c), repetitive (19:23; 19:17), or deictic (the way the Jews or the high priests are referred to). Then, on the level of what is enunciated (*l'énoncé*), one can isolate the binary oppositions: exterior and interior, high and low. But still more interesting is the schema of *vouloir*→*savoir*→*pouvoir*⇒*faire* in Greimas's method. Pilate has the power but does not have the knowledge and so does not want to crucify Jesus. The Jews want to, they know the reasons, but they have no power to crucify Jesus. Up to 19:16 the Jews think they have the proof of their power; but in v. 17 Jesus, the object, becomes the subject, "bearing his own cross."—S.B.M.

Jn 19, cf. § 19-615.

621. M. BALAGUÉ, "Y lo sentó en el tribunal (Jn 19, 13)," *EstBib* 33 (1, '74) 63-67.

Brief remarks on the translation of Jn 19:13, "Pilate . . . brought Jesus out and sat *him* down on the judgment seat." Examining a whole series of texts where *kathizein* occurs and insisting that the verb does not take an expressed direct object and is always intransitive, the article calls into question, not the debate of exegetes on the point, but the advisability of opting for this reading in a liturgical lesson.—S.B.M.

Acts of the Apostles

622. S. DOCKX, "Essai de chronologie pétrinienne," *RechSciRel* 62 (2, '74) 221-241.

The chronology of Peter's ministry has received far less attention than Paul's. Until recently the only sure date was that of Peter's imprisonment (Acts 13:2)

in A.D. 44. But E. Haenchen's argument for 43 leads to an examination of the prior arguments of E. Schwartz and K. Lake. The article argues for the Passover of 41 as the preferable date for Peter's imprisonment. The death of Herod Agrippa on 10 March 44 excludes the year 44 itself. There are, moreover, convergent arguments to support Jerome's information that Peter arrived in Rome in the second year of the reign of Claudius (25 January 42-24 January 43). This date confirms the opinion that Peter was arrested by Herod Agrippa on Passover eve in 41 when the latter arrived in Jerusalem as king of Samaria and Judea. We can thus arrive at three critically assured dates in Peter's chronology: his arrest at the beginning of 41, his arrival in Rome in mid-November of 42, and the Council of Jerusalem at Passover in 48. Then, from the data of the Antioch incident (April 49) and from the martyrdom (end of 67), a chronological table can be filled in.—S.B.M.

623. H. L. DRUMWRIGHT, JR., "The Holy Spirit in the Book of Acts," *SWJourn Theol* 17 (1, '74) 3-17.

Several conclusions emerge from an examination of Acts with reference to the Holy Spirit. (1) All service to God is ultimately dependent upon the gift of the Spirit. (2) The living fellowship in the gospel of Christ is the result of the presence and power of the Spirit in the lives of Christ's people. (3) The believers are everywhere guided by the Spirit to acknowledge the inclusiveness of the gospel and to reject the exclusiveness that had cursed Judaism. (4) The Spirit is the guardian of the quality of life evidenced by the community of faith. (5) The Spirit functions as the revealer of God's truth and will.—D.J.H.

624. R. L. HAMBLIN, "Miracles in the Book of Acts," *SWJournTheol* 17 (1, '74) 19-34.

A study of the miracles reported in Acts leads to these conclusions. (1) The miracles form a vital part of the narrative of Acts. (2) The *sēmeia kai terata* of Acts 1—12 are signs of Christ's deity and causes for wonder. (3) There is no clear evidence either that the miracles were to be continued beyond the apostolic age or that they would cease. (4) Many of the miracles arose out of the needs of the people encountered by the apostles, but the purpose of compassion is not nearly so evident in Acts as it is in the miracles of Jesus. (5) As in Jesus' miracles, there is an emphasis on the accomplishment of the moral purposes of God. (6) The miracles of Acts are set down as a continuation of Jesus' miracles through the gift of the Holy Spirit.—D.J.H.

625. S. STOWERS, "The Synagogue in the Theology of Acts," *RestorQuart* 17 (3, '74) 129-143.

A survey of the "synagogue passages" in Acts (i.e. those texts where Paul preaches in the synagogues of the Diaspora, beginning with Acts 9:20) shows that H. Conzelmann's scheme of salvation history is not only simplistic but also basically incorrect. In Acts the church does not replace the rejected empirical Israel. The new, largely Gentile church does not take over the promises and prerogatives of Israel. "Israel" refers to the Jewish people, but Israel is made up of both faithful and unfaithful Jews. Paul's mission to the Gentiles is carried out in the synagogues of the Diaspora. The pious and believing Gentiles, who respect

Israel by acknowledging the Noachic code, take the place of the unbelieving portion of Israel. For Luke, God's promises to Israel did not end with the crucifixion of Jesus. It was only some of Israel who were rejected. Because it is composed of both Jews and God-fearing Gentiles, the synagogue in Acts is a proto-*ekklēsia*. Jewish Christians are free from the burden of the Law but not from being faithful Jews; the Gentiles are now associate people in the church and should not be expected to keep the Law.—D.J.H.

Acts, cf. §§ 19-519, 567—572r.

626. J. COLMENERO ATIENZA, "Hechos 7, 17-43 y las corrientes cristológicas dentro de la primitiva comunidad cristiana," *EstBib* 33 (1, '74) 31-62.

An examination of Acts 7:17-43 in light of the hypothesis of a dual doctrinal current in Acts, that of the Galilean community and that of the Jerusalem church. This structure is proposed for Stephen's speech: Abraham (7:2-8), Joseph (vv. 9-16), Moses (vv. 17-43), the house of God (vv. 44-50), and the final invective (vv. 51-53). Within the quadripartite Moses section (vv. 17-22, 23-29, 30-35, 36-43) the "enthusiastic" terminology is examined in a word-by-word analysis of v. 22 (cf. v. 37). There are in the pericope itself, moreover, three words that stress the presence of the cross within it: *apōsato* (v. 27), *ērnēsanto* (v. 35), and *apōsanto* (v. 39). The relation of these elements of the *theologia crucis* to the Christology of the whole passage is then noted. It is not Christ but Moses, the type of Christ, who is presented in "enthusiastic" terms. In his description of Moses, Luke depends on a source (see the vocabulary of v. 36: *terata kai sēmeia*). Thus, given the vocabulary of both enthusiasm and *theologia crucis*, did Luke redact the material solely for the Jews, or for the Galilean communities as well? It cannot be denied that Luke had the latter in view. But there is really a third, and very crucial, theme that undergirds the whole speech: the rejection of Israel by God. The article concludes with an examination of the Stephen tradition, its genesis and its significance in Luke.—S.B.M.

627. [Acts 10] K. LÖNING, "Die Korneliustradition," *BibZeit* 18 (1, '74) 1-19.

Against a rather general consensus that the Cornelius episode did not originally contain the Petrine vision, literary analysis shows that also in the pre-Lukan stage the vision is integral to the episode dealing with Cornelius and that the function of the Lukian redaction is to demonstrate not merely that Gentile and Jewish Christians can coexist, but that Gentile Christians, and congregations composed entirely of such, are on a par with Jewish Christians by virtue of the common receipt of the Spirit.—F.W.D.

628. P.-G. MÜLLER, "Die 'Bekehrung' des Petrus. Zur Interpretation von Apg 10,1—11,18," *HerdKorr* 28 (7, '74) 372-375.

A report on some of the findings of F. Mussner's 1973 Regensburg seminar on Acts 10:1—11:18. The narrative of Peter's "conversion" really begins with Acts 9:32. The story has been placed in the framework of a journey, as in Acts 9:2-27 (Paul's journey to Damascus) and Lk 9:51—18:14 (Jesus' journey to Jerusalem). On this journey Peter experiences his conversion to Paulinism, i.e. to the teaching of *sola fide* and *sola gratia* (cf. Acts 15:9). Luke has decided the conflict between

the Judaizers and the universalists clearly in favor of Paul. His treatment of Paul in Acts cannot be dismissed as an early catholic distortion of the Pauline gospel.—D.J.H.

Acts 15:1-35, cf. § 19-671.

Acts 15:20-29, cf. § 19-662.

Acts 28:31, cf. § 19-571.

EPISTLES—REVELATION

Epistles (General)

629. K. BERGER, "Apostelbrief und apostolische Rede / Zum Formular frühchristlicher Briefe," *ZeitNTWiss* 65 (3-4, '74) 190-231.

The early Christian letters are best seen as apostolic discourse expressed in literary form. (1) The combination "grace and peace" at the beginning of Pauline letters can be explained only partially from Jewish epistolary literature alone. (2) The many formal correspondences between letters and reports of visions put in the form of testaments and apocalypses, the "word of blessing," and the old relation between prophetic discourse and the prophetic letter imply that the usual division of *Gattungen* is not adequate. The claim that the early Christian letter can be derived from only one of these genres must be given up. (3) While the position of the thanksgivings in the letters may be conventional, their form, content, and function are not (though when it is a matter of *captatio benevolentiae*, this is readily understandable in the light of ancient rhetorical techniques). (4) The recognition of motifs taken over from the rhetorical tradition is a valid enterprise, but it does bring along with it the danger of a non-historical structuralism. (5) The division of the letters' content into theological argument and paraenesis has its closest parallels in the testament genre.—D.J.H.

Paul

630. J. BLANK, "Evangelium und Gesetz. Zur theologischen Relativierung und Begründung ethischer Normen," *Diakonia* 5 (6, '74) 363-375.

The Torah as a whole was understood as mediating God's will for every situation in life. Paul's gospel of Jesus Christ the crucified and risen one, along with faith (*pistis*), provided the new standpoint from which the norms of the OT Law could be criticized and relativized. The thesis of Christ as the "end" of the Law also includes the "moral" law. For Paul, love relativizes legal norms and grounds ethical behavior. He even uses a new, non-legalistic manner of argumentation (paraenesis) to transmit his ethical advice. The "law of Christ" in Gal 6:2 is not the fulfilling of a new system of norms; rather, it is the realizing of love. The article concludes with some suggestions regarding contemporary ethical thinking in the light of Paul's views.—D.J.H.

631. F. F. BRUCE, "Paul and the Historical Jesus," *BullJohnRylUnivLibMan* 56 (2, '74) 317-335.

What Paul has to say of the life and teaching of the historical Jesus, so far as it goes, agrees with the outline preserved elsewhere in the NT. Furthermore, the

risen Lord, with whom Paul enjoyed immediate acquaintance from his conversion onwards, was in his mind identical with the historical Jesus, with whom he had not enjoyed such acquaintance. His emphasis on the gospel as tradition bridges whatever gulf may be felt to separate the two, for it includes both within its scope and affirms their continuity and identity. In 1 Cor 7:10-11; 9:14; 10:27; Rom 13:1-7 he may have had in mind sayings attributed by the Christian tradition to Jesus. While Paul did not know the written Gospels as we have them, his tradition ascribed the same ethical qualities to Jesus as are portrayed in the Gospels; he commends those qualities, one by one or comprehensively, as an example for his converts and others to follow.—D.J.H.

632. P. DACQUINO, "La risurrezione di Cristo nella teologia di Paolo," *SacDoc* 19 (73, '74) 93-118.

Paul's frequent mention of the resurrection is witness to its importance in the life and the catechesis of the primitive church. The first part of this article treats the resurrection of Jesus and the apostolic proclamation. The second takes up the question of salvation and Paul's understanding of the role of the death and resurrection of Jesus. Here the notion of the union with Christ's death and resurrection and the Pauline doctrine of solidarity with the eschatological Adam are reviewed. The third part examines our own solidarity with the resurrection of Jesus and especially Paul's understanding of the baptism of Christians and its effects. The last part sums up Paul's teaching on our own resurrection and its link with Christ's resurrection.—S.B.M.

633. G. DELLING, "'Nahe ist dir das Wort.' Wort—Geist—Glaube bei Paulus," *TheolLitZeit* 99 (6, '74) 401-412.

That God speaks to men through the word of men in the proclamation of salvation is expressed in Rom 10:6-17. There Paul shows how the communication between God and man comes through the word about God's action in Christ. This action can be articulated in a variety of ways. According to 2 Cor 4:2-6 the word of God, the truth, and the gospel are different ways of describing the apostolic preaching; recognition of this word is first of all God's deed. In 1 Cor 2:9-16 this recognition is viewed as God's gift in Christ and as given through the Holy Spirit. Through the Spirit, man is encountered as one who understands.—D.J.H.

634. J. W. DRANE, "Tradition, Law and Ethics in Pauline Theology," *NovTest* 16 (3, '74) 167-178.

The teaching of 1 Corinthians may be distinguished from that of Galatians in three main areas. (1) In 1 Cor there comes to the fore the idea of tradition being handed down within the church (e.g. 15:1-11), on the basis of which the truth of a statement can be guaranteed. Allied with this there is a consistent mention of practices and beliefs that were common to all the churches as a sort of elementary church law. (2) Moral rules are introduced in 1 Cor to explain and adapt the kind of broad principles laid down in Gal, though often these rules are of such a character as to constitute a substantial modification of the original principle of Christian freedom. (3) In 1 Cor specific behavioral patterns are laid down, which all Christians are expected to follow. In 2 Cor we find ourselves in an ethical atmosphere much more similar to Gal than to 1 Cor, though identical with neither.

Some important conclusions follow from these observations. (1) The distinction between the "early catholic" and the "apostolic" church is not so marked as is often supposed. (2) At the three points where significant distinctions between 1 Cor and Gal exist, there are striking parallels with the reaction of the later catholic church against Gnosticism. (3) The attitude adopted in 2 Cor seems to lie midway between Gal and 1 Cor and to have close affinities with Rom. (4) Gal must have been written before 2 Cor and Rom.—D.J.H.

635. M. E. GLASSWELL, "New Wine in Old Wine-Skins: VIII. Circumcision," *ExpTimes* 85 (11, '74) 328-332.

The Priestly strand in Gen 17:1-27 represents the ultimate OT viewpoint for which circumcision is the sign of the covenant administered on the 8th day from birth. But in speaking about the *yēšer* of the flesh the Qumran sectarians seem also to have followed the prophetic tradition; this is a point of contact with Pauline ideas. 1 Cor 7:17-24 shows that Paul sought to leave the circumcised circumcised and the uncircumcised uncircumcised after conversion, mainly because the issue was immaterial either way as against keeping God's commandments (cf. also Gal 5:6; 6:15). In Rom 4 he sees it as a sign of something (Abraham's faith) already existing independently of it and therefore a kind of confirmation. Now brought to fulfillment in Christ (Rom 15:7-12), circumcision has been rendered purely relative. In Col 2:11 the "circumcision of Christ" refers to the believer's baptism but some connection with Christ's death is presupposed. "We are the true circumcision" in Phil 3:3 is the logical development of Paul's assertion of a lack of distinction between those who are "in Christ," since being in Christ is now to be seen as the one distinguishing mark that can be said to replace circumcision as the sign of the true Israel.—D.J.H.

636. W. GRUNDMANN, "Das Angebot der eröffneten Freiheit. Zugleich eine Studie zur Frage nach der Rechtfertigungslehre," *Catholica* 28 (4, '74) 304-333.

Justification and liberation must be viewed not only as the result of God's forensic judgment but also as elements of his creative activity. The relation of justification and liberation has its ultimate basis in Paul's belief about God. The only answer to Paul's question in Rom 7:24 ("who will deliver me from this body of death?") is Jesus Christ. According to him, Jesus is the Son sent by the Father, who is free in his relationship to God and frees men for relationship with God. Justification and saving liberation are two aspects of the same event (cf. Rom 10:10). Freed from the powers of sin, the Law, and death, men have been freed for the fullness of life as sons of God. As for Paul, so for Luther, the question of justification is the question of man's freedom.—D.J.H.

637. G. A. LEWANDOWSKI, "An Introduction to Ernst Käsemann's Theology," *Encounter* 35 (3, '74) 222-242.

An attempt to develop a Pauline theology from Käsemann's studies on Paul's thought. "We cannot accuse Käsemann of eisegesis, but there seems to be an interplay between the Christology, eschatology and faith that Käsemann holds to and the Christology, eschatology and faith he finds in Paul. Often there seems to be in his exegesis a hypothesis-testing method." Appendixes on apocalyptic, Käsemann's theological interests, inconsistency in his Christology, and his radical theism conclude the article.—D.J.H.

638. P. T. O'BRIEN, "Thanksgiving and the Gospel in Paul," *NT Stud* 21 (1, '74) 144-155.

Although the structure of Paul's introductory thanksgivings may well have been Hellenistic, the contents show that other influences had been at work. The language has been mined from quarries such as the OT and Judaism, early Christian worship, and the early missionary preaching. A striking feature of these introductory paragraphs is the use of "gospel" and its synonyms. It is frequently found in those prayers of thanksgiving where the grounds for thanksgiving are spelled out. Paul often stresses the dynamic, almost personal activity of the gospel, and on three occasions (Col 1:5-6; 1 Cor 1:4-8; 1 Thes 1:5-6) he applies the verbs used to describe the gospel to the recipients themselves. Thus Paul's prayers of thanksgiving are directed to God in gratitude for what he has done through the gospel. He now looks with confidence to a similar dynamic activity in the lives of the believers themselves (cf. Phil 1:6).—D.J.H.

639. E. H. PAGELS, "Paul and Women: A Response to Recent Discussion," *Journ AmAcadRel* 42 (3, '74) 538-549.

A discussion of R. Scroggs's interpretations of Gal 3:28; 1 Cor 7 and 11 [§ 17-600; cf. also § 19-645] leads to this conclusion: "Although I appreciate many of the issues raised by Prof. Scroggs, I cannot share his view that Paul is 'a certain and consistent spokesman for the liberation and equality of women.'" On this issue Paul's vision of human liberation is in conflict with his fears of diversity and disorder. In approaching the present-day issue of women's liberation we must accept Paul's powerful conviction that in the Lord there is liberty, refuse to fall back onto social convention when we encounter difficulties, and reconsider our attitude toward both marriage and celibacy.—D.J.H.

640. J. D. QUINN, "P⁴⁶—The Pauline Canon?" *CathBibQuart* 36 (3, '74) 379-385.

The Chester Beatty codex designated P⁴⁶ and dated around A.D. 200 is a collection of ten Pauline letters (Rom, Heb, 1—2 Cor, Eph, Gal, Phil, Col, 1 Thes, and probably 2 Thes also) written to churches. The papyrological and patristic evidence from North Africa *ca.* 200 leads one to believe that there were three Pauline collections circulating: a collection of letters to churches, a collection of letters to individuals, and a third collection championed by the Marcionites. P⁴⁶ does not contain the Pastorals for the same reason that it does not contain Phlm: all four letters were written to individuals. Only later were the two collections combined into what we call the canon.—D.J.H.

641. B. RINALDI, "Vi è una mistica della passione in S. Paolo?" *EuntDoc* 25 (3, '72) 488-495.

One can ask whether the more recent trend among exegetes to exclude the mysticism of the cross from Pauline interpretation does not do violence to texts like Gal 2:19 and 2 Cor 5:14. Analyzing these passages and 2 Cor 1:5; 4:10 ff.; 1 Cor 1:18, etc., the article concludes that Paul is not the metaphysician some try to make him, nor a theologian elaborating a soteriology in his private study. He is an apostle whose letters have an eminently practical scope and are based on daily experience. The mysticism of the passion is at the heart of Paul's experience.—S.B.M.

642. F. H. ROSSI, "Paolo, cittadino romano," *RicBibRel* 9 (1, '74) 23-47.

Before defining Roman citizenship, the article examines the social fabric of the city in the Roman empire, the *civis*, resident aliens, and citizenship with its privileges and obligations. Then it discusses Roman citizenship, the ways of acquiring it, and its prerogatives and advantages. Finally, it takes up Paul's Roman citizenship and the various hypotheses about its origin, notably W. M. Ramsay's (that Paul's family received the citizenship of Tarsus in 171 B.C.).—S.B.M.

643. E. P. SANDERS, "Patterns of Religion in Paul and Rabbinic Judaism: A Holistic Method of Comparison," *HarvTheolRev* 66 (4, '73) 455-478.

The view that Paul kept the traditional Jewish pattern of religion and only made substitutions for some of its elements is unsatisfactory. (1) The rabbis considered the elect saved as long as they truly repented of transgression. Paul considered everybody damned until a new situation could be created that offered salvation. (2) Man's problem for the rabbis is transgression of commandments. The cure is repentance and other acts of atonement and God's forgiveness. Man's problem for Paul is that he is in the flesh, in bondage to the Law, sold under sin, enslaved by the fundamental spirits of the universe, and, in short, dead. The cure is liberation from slavery and death by union with Christ, who conquered death and sin. (3) The religion of the Tannaitic literature revolves around covenant, commandment, obedience, disobedience, guilt, repentance, atonement, and forgiveness. Paul's thought revolves around the polarities death/life, slavery/freedom, and being in the flesh/being in the Spirit. "This is more than a theological dispute among Jews as to whether or not Jesus was the Messiah. This is a totally different religious pattern." J. A. Ziesler in *The Meaning of Righteousness in Paul* (1972) makes an arbitrary and unsupportable distinction between *dikaiosynē/dikaios* and *dikaion*; he also fails to take into account the deeper meaning that Paul attached to these terms.—D.J.H.

644. G. SCHNEIDER, "Paulus und sein Werk in der neuesten theologischen Forschung," *TheolPraktQuart* 122 (4, '74) 375-382.

A survey of books published in German, English, and French from 1969 to 1973; commentaries and monographs dealing with particular epistles are excluded. The descriptions and comments are presented according to this pattern: general books on Paul, sketches of his theology, Jewish views of Paul, themes of Pauline theology, and Paul in Acts.—D.J.H.

645. R. SCROGGS, "Paul and the Eschatological Woman: Revisited," *JournAmAcad Rel* 42 (3, '74) 532-537.

After a summary of the author's earlier article on Paul and the eschatological woman [§ 17-600; cf. § 16-941; 19-639], further observations are presented. (1) Not only Paul but also the earliest church proclaimed the equality of all people within the community (cf. Lk 10:38-42). (2) Egalitarianism is an essential characteristic of a religious sect such as the early church was. (3) *Joseph and Asenath* 15.1 suggests that some women at Corinth were symbolizing by their uncovered heads the claim that sexual asceticism eliminated the distinctions between male and female. (4) Paul had a vision of human liberation as well as a way to realize that vision. His attitude is summarized by 2 Cor 3:17: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom."—D.J.H.

646. G. THEISSEN, "Soteriologische Symbolik in den paulinischen Schriften. Ein strukturalistischer Beitrag," *KerDog* 20 (4, '74) 282-304.

An analysis of Paul's soteriological statements reveals that there are two kinds of symbolism at work. (1) The symbolism of social interaction has as its background personal relationships. It sees salvation as freedom from an enslaving power through elevation and redemption, acquittal of guilt through the accursed death of the redeemer, and reconciliation from enmity through the loving gift of the redeemer. (2) The symbolism of the transformation of nature takes its imagery from the organism and is concerned with qualities and characteristic features. It sees salvation as overcoming human finitude through the figure of the redeemer, overcoming finitude through dying and rising with the redeemer, and overcoming the enclosed self through unity in the body of Christ. In the symbolism of social interaction, man is addressed; but in the symbolism of the transformation of nature, man is able to transcend the human condition and share in the being of the redeemer.—D.J.H.

647. A. VAN ROON, "The Relation between Christ and the Wisdom of God according to Paul," *NovTest* 16 (3, '74) 207-239.

There is no reason to speak of a wisdom Christology in Paul's writings. His Christology is not based on an identification of Christ with the wisdom of God as described in the wisdom literature. Rather, he is familiar only with the traditional relation between the Messiah and the wisdom of God. The Messiah is the one who has a close relationship with wisdom (Isa 11:1-10). What is more natural than that an unlimited amount of wisdom should be attributed to Christ? It is even likely that Col 1:16-17 is governed by the conception of the Messiah whose word is the mighty word of God.

In Paul's writings God's hidden wisdom is entirely concerned with Christ. Christ's death on the cross is at the very heart of the matter and can simply be called the mystery of Christ. Because in his death he reveals the wisdom of God and makes God's saving power effective, Christ is described as the power of God and the wisdom of God (1 Cor 1:24). In view of 1 Cor 1:18 these descriptions may be applied equally well to Paul's gospel through which those who believe come within reach of this power and wisdom. For them Christ has become wisdom, righteousness, sanctification, and redemption (1 Cor 1:30). Due to Christ they have been saved by the wisdom of God.—D.J.H.

648. W. WIEFEL, "Die Hauptrichtung des Wandels im eschatologischen Denken des Paulus," *TheolZeit* 30 (2, '74) 65-81.

In 1 Thes 4:13-18 Paul sees four steps connected with the eschaton: the dead receive a signal; they rise up; they are united with those still living and meet the Lord; they attain full and lasting communion with the Lord. In 1 Cor 15 Paul's focus of attention is the eschatological body and its relationship to the earthly one as well as the continuity of the person in passing from earthly to eschatological reality. In 2 Cor 5:1-10 Paul faces the possibility of his own death (and those of many other Christians) before the parousia. While he does not give up the idea of a general resurrection, that idea here is more individualistic and dualistic than it had been previously. In Phil the apostle's eschatological reflections are even more closely related to his own life-situation. Always being with the Lord (cf. 1 Thes

4:17) is the theme that provides the continuity for all of Paul's eschatological thinking.—D.J.H.

649. S. G. WILSON, "New Wine in Old Wineskins: IX. Image of God," *ExpTimes* 85 (12, '74) 356-361.

After a discussion on man as the image of God in the OT, there are sections on Christ as the image of God, man as the image of God, man as the image of Christ, the loss of the image of God, and the background of the NT usage. Image of God is used in the NT exclusively by Paul if one considers Colossians to be Pauline: 1 Cor 11:7; 2 Cor 4:4; Col 1:15 (cf. Jas 3:9). To these should be added Paul's notion of the image of Christ: Rom 8:29; 1 Cor 15:49; 2 Cor 3:18; Col 3:10. Similar concepts are found in Phil 2:6, Heb 1:3, and the Fourth Gospel. Paul has two distinct strands in his teaching on the image of God. The first speaks of a natural image of God given to all men at creation and still in existence. The second involves a radical Christological interpretation of the concept whereby Christ becomes the image of God and creates for his followers a new image, the image of Christ. Between the two there is no obvious connection.—D.J.H.

Paul, cf. §§ 19-826, 840.

Romans, 1—2 Corinthians

650. K. P. DONFRIED, "False Presuppositions in the Study of Romans," *CathBib Quart* 36 (3, '74) 332-355.

Any study of Romans should proceed on the initial assumptions that it was written to deal with concrete situations in Rome and that chap. 16 is an integral part of the original letter. (1) The objections that Paul's use of paraenesis is so general as to prohibit one from determining any exact situation and that since the diatribe had heavily influenced Paul in writing Romans he cannot be addressing a real situation in Rome are not convincing. R. J. Karris [§ 18-203] has not really proved that Rom 14:1—15:13 is general paraenesis based on Paul's past experiences as a missionary. All that R. Bultmann proved in his *Der Stil der paulinischen Predigt und die kynisch-stoische Diatribe* (1910) is that Paul was influenced by the rhetorical patterns of his day; he did not establish the existence of a distinct genre known as the diatribe. (2) On historical grounds it is more likely that in Rom 16 Paul is addressing friends and house churches in Rome than that it was a separate letter sent to Ephesus [cf. § 15-940]. Also, the strictly text-critical argument that Rom 16 is a later addition has weakened steadily in recent years. Understanding Romans as a letter-essay (after L. Stirewalt) enables us to see how a letter that summarizes Paul's views for a broad public can still be directed to a concrete historical situation.—D.J.H.

651. R. J. KARRIS, "The Occasion of Romans: A Response to Professor Donfried," *CathBibQuart* 36 (3, '74) 356-358. [Cf. preceding abstract.]

Donfried now needs to provide a more detailed delineation of the theological situation in Rome. Arguing from the sociological situation of diverse Jewish synagogues and diverse Christian house churches to the actuality of the theological situation is not legitimate. Granted that this letter-essay can reflect a real situation and therefore is not fictitious, what is that real situation in Rome that Paul ad-

resses? Furthermore, to have shown that the diatribe is not a genre does not demonstrate that when Paul uses diatribe-like or rhetorical language he is addressing a real situation in the Roman church(es). Why should we make the Pauline letter-pattern so rigid that all of Paul's letters have to be addressed to the specific situations of the churches or persons addressed? By what criteria do we judge whether the situation behind Romans is a situation in the Roman church(es) or in Paul's life or a combination of both?—D.J.H.

652r. E. KÄSEMANN, *An die Römer* [cf. NTA 18, p. 249].

J. A. FITZMYER, *TheolStud* 35 (4, '74) 744-747.—There are many excellent points of view expressed in this commentary, but in some places (e.g. 3:28; 5:13) K has slanted Paul's meaning in one direction when his translation (and his commentary) should have left the matter as vague as Paul's text. The equation of *dikaiosynē theou* with *dynamis* and *doxa* does not correspond to Paul's meaning and indicates that K has not thought through fully enough the implications of his ideas on the righteousness of God. Such criticisms raise the question of K's purpose in the commentary. "He has renounced the discussion of introductory problems, departed from the history-of-religions approach that characterized the series previously, and fails to state in his preface the perspective that he has adopted. Though he discusses the opinions of many commentators, who would share with him the emphasis that should be put on 'what Paul meant theologically,' the end result is that he writes much more as a systematic theologian than as an interpreter of Paul. Or rather, he comments on Paul's text of Romans with the concern of a systematician. Not that this is something bad; it is not. But it ought to be made clear what the perspective is in the approach to Romans."—D.J.H.

653r. ——, *Idem*.

G. STRECKER, "Perspektiven der Römerbriefauslegung," *LuthRund* 24 (2, '74) 285-298.—Not the weighing of exegetical opinions, but a manner of argumentation that reveals conviction (and may often seem apodictic to outsiders) characterizes this commentary, which will undoubtedly occupy a distinguished rank in NT scholarship. This review article discusses K's views regarding the doctrine of justification as the central theme of Romans, the relation of 9:1—11:36 to the whole letter, the role of the paraenetic sections of the letter, the historical context in which it was written, and the relation of chap. 16 to the whole.—D.J.H.

654r. F.-W. MARQUARDT, *Die Juden im Römerbrief* [cf. NTA 16, p. 377; § 19-190r].

H. GOLLWITZER, M. PALMER, AND V. SCHLISKI, "Der Jude Paulus und die deutsche neutestamentliche Wissenschaft. Zu Günter Kleins Rezension der Schrift von F.-W. Marquardt 'Die Juden in Römerbrief,'" *EvangTheol* 34 (3, '74) 276-304.—Klein's review of M's study not only displays misunderstanding and distortion of M's presentation but also compounds ignorance of crucial biblical teaching on Israel, including Paul's emphasis on his Jewish inheritance, with insensitivity to Jewish experience and self-understanding. Also, the fact that M is not a NT specialist does not invalidate his engagement with biblical data. Klein especially fails to grasp M's interpretation that for Paul the Christ-event ought to be of interest to Jews because it gives climactic definition to Israel as a people called for

obedience within the covenant relationship; for Christ brings the Gentiles under obedience and thus affirms, instead of negating, Israel's existence under Torah. The Christ-event, being that of a Servant, now signals community between Israel and all mankind, for the Torah has meaning in the societal perspective of service to one another. Thus through *pistis* the universal claim of the Torah finds its actualization, and Jewish acceptance of Gentiles is a disclaimer of self-righteousness. Marquardt is no sponsor of "materialistic" exegesis.—F.W.D.

655. R. BAULÈS, "Le chrétien appartient au Seigneur. Rm 14,7-9," *AssembSeign* 55 ('74) 10-15.

According to Rom 14:7-9 Christ died and was raised so that he might be the Lord of the dead and the living. Behind the passage are the themes of the lordship of Christ and Christian existence as service of the Lord.—D.J.H.

1—2 Cor, cf. §§ 19-634, 826.

656. [1 Cor 1:14-17] J. M. FORD, "Paul's Reluctance to Baptise," *NewBlackfr* 55 (654, '74) 517-520.

In 1 Cor 1:14-17 Paul may be alluding to the divisions in Corinth caused by submission to those "authority figures" through whom the people believed that they had received the gift of tongues at baptism. "Tongues" may in many cases have been induced glossolalia, which would have led to other undesirable characteristics. The Corinthian problems have their root here rather than in gnosticism.—D.J.H.

657. L. HARTMAN, "Some remarks on 1 Cor. 2:1-5," *SvenskExegÅrs* 39 ('74) 109-120.

In 1 Cor 2:1-5, Paul provides a theological interpretation of his behavior when defending himself in the first chapters of the letter. By being "weak" he has fulfilled Jer 9:22-23 (cf. 1 Cor 1:31). At the same time he became a kind of "anti-rhetor"; everything is done in order to demonstrate the source of the power and the effect, namely, the one who had sent him. In his defense Paul seems to assume that his Corinthian opponents will be reached by his use of ideas and terms from contemporary Greek-speaking Judaism and from contemporary Greek rhetoric. Whether these features should be regarded as belonging to one group or to several cannot be deduced on the basis of this investigation.—D.J.H.

658. E. von NORDHEIM, "Das Zitat des Paulus in 1 Kor 2:9 und seine Beziehung zum koptischen Testament Jakobs," *ZeitNTWiss* 65 (1-2, '74) 112-120.

The Coptic *Testament of Jacob* contains a passage that is virtually identical with the unidentified quotation in 1 Cor 2:9 and may indeed have been the source of it. The work is a Christianized version of an older Jewish testament.—G.W.M.

659. J. M. FORD, "You are God's 'Sukkah' (1 Cor. iii. 10-17)," *NTStud* 21 (1, '74) 139-142.

Several details in 1 Cor 3:10-17 suggest that Paul had in mind the feast of Tabernacles and the building of *sûkkôt* rather than the Temple. (1) A *sûkkâ* framework or foundation is permitted to stand throughout the year. In vv. 10-12 the foundation is already laid; the verb employed is *epoikodomeô*. (2) The wood, hay,

and reed or stubble (*kalamē*) in v. 12 are the materials for building the *sûkkâ*; the gold, silver, and precious stones can be understood as ornaments or objects that decorate or are within the *sûkkâ*. (3) The references to water, "house" building, and fire or light in 1 Cor 3:1-17 are readily understandable in the context of Tabernacles. (4) Paul uses these images to emphasize the responsibility of the Corinthian leader(s) for building God's dwelling, even though it may be only temporary (cf. 2 Cor 5:1-5).—D.J.H.

660. D. O. WENTHE, "An Exegetical Study of I Corinthians 5:7b," *Springfielder* 38 (2, '74) 134-140.

An investigation of 1 Cor 5:7b ("for our Passover lamb, Christ, has already been sacrificed") yields these conclusions. (1) Paul points to the indicative of God's action (the lamb has been slain) as the reason for obedience. (2) By linking this statement to the "old leaven/lump" imagery he underscores the urgency of having the offending incestuous party dealt with and removed. (3) The term *pascha*, which appears only here in the Pauline corpus, suggests that Paul is using material that had wide distribution in the primitive church and was heavily freighted with theological meaning.—D.J.H.

661. K. NIEDERWIMMER, "Zur Analyse der asketischen Motivation in 1 Kor 7," *TheolLitZeit* 99 (4, '74) 241-248.

The problem posed by the Corinthian community in 1 Cor 7 is whether or not taking on a new existence in baptism involves partial or complete sexual renunciation. The maxim in 1 Cor 7:1 ("it is well for a man not to touch a woman") is Paul's own opinion and not the citation of the Corinthians' question. Paul's general ascetic stance is then supplemented with eschatological (vv. 26-31) and Christological (vv. 32-35) motivations. But because he recognizes the power of concupiscence (v. 5) and respects the bond of marriage, Paul limits his asceticism. Marriage is not integrated into the new existence; it is allowed in spite of the new existence. While Paul did not intend a "two-level" morality, his solution in 1 Cor 7 did lead the way for the development of a sexually ascetic elite within the community. —D.J.H.

662. [1 Cor 8—10] D. GALIAZZO, "Gli idolòtiti," *RicBibRel* 9 (2, '74) 5-32.

Paul's position regarding the various situations arising from the problem of eating meat sacrificed to idols is well balanced and logical. How it agrees with the apostolic decree (Acts 15) has not been perfectly explained, but it is suggested that the latter ordinance may have been local and temporary. Rev. 2:14-20 is also discussed. The apostle's attitude indicates that, while safeguarding essential doctrine, one should be mindful of the moral sensitivity of the neighbor.—J.J.C.

663. K. NICKEL, "A Parenthetical Apologia: 1 Corinthians 9:1-3," *CurrTheolMiss* 1 (2, '74) 68-70.

The grammatically permissible alternative of including v. 3 together with vv. 1-2 as the end of the opening paragraph in 1 Cor 9 is preferable to the more usual practice of placing a paragraph division between vv. 2 and 3. At the heart of Paul's apology against his challengers are his claim to have seen the risen Lord and the

fruit of his apostolic activity. To this apology he adds by way of conclusion: "My defense is thus to those criticizing me."—D.J.H.

1 Cor 10:14-22, cf. § 19-749.

664. G. THEISSEN, "Soziale Integration und sakramentales Handeln. Eine Analyse von I Cor. XI 17-34," *NovTest* 16 (3, '74) 179-206.

The conflict presupposed by 1 Cor 11:17-34 has a social background and is more understandable when the social conditions are related to the theological arguments of the passage. (1) The conflict at the Lord's Supper in Corinth involved groups of poor and rich Christians. The rich Christians not only ate separately but also began before the time for the common meal. They had more and better food at their disposal. But we must remember that the meetings of the Christian communities were held in the houses of the wealthy. They wanted to provide a good meal beforehand for those of their own class, but they felt the obligation to offer only bread and wine for the others. In his intervention, however, Paul takes the part of the lower class. (2) By allowing the rich to maintain whatever standards they wished in their own homes but insisting that at the Lord's Supper the community had absolute precedence, Paul effected a compromise based on social realities. But he also made the Eucharist into a special zone in which social distinctions do not apply. Thus the Lord's Supper became a means of bringing about great social integration. —D.J.H.

665. D. L. BAKER, "The Interpretation of 1 Corinthians 12-14," *EvangQuart* 46 (4, '74) 224-234.

We should not assume that the terms *charismata* and *pneumatika* in 1 Cor 12—14 are identical. For the Corinthians the *pneumatika* were prophecy and speaking in tongues. They had asked Paul about the *pneumatika*, but he answered their question by referring to the many "gifts of grace" (*charismata*) that God gives to Christians. We may discern four main sections in 1 Cor 12—14: introduction—manifestations of the Spirit (12:1-11); digression one—the church as the body of Christ (12:12-31); digression two—love (13:1-13); Paul's reply—prophecy and speaking in tongues (14:1-40). In these chapters Paul shows clearly that prophecy and speaking in tongues have a proper place in the church among other workings of God's Spirit. —D.J.H.

666. B. GERHARDSSON, "I Kor. 13. Om Paulus och hans rabbinska bakgrund" [1 Cor 13. On Paul and His Rabbinic Background], *SvenskExegÅrs* 39 ('74) 121-144.

The question of Paul's religious background is still a matter of controversy. Texts of an autobiographical character in the *Corpus Paulinum*, and those of a polemical character, must be complemented with those that show a continuity between his Pharisaic past and his life as a Christian apostle. One important text of the last-named group is 1 Cor 13, a text that shows conclusively how thoroughly indebted the Christian Paul is to the school of Hillel in which he was fostered. 1 Cor 13 is not a "hymn" or an "interpolation," but an artistically constructed

rhetorical-didactic prose poem. It deals with the right worship of God, and thus properly belongs to the context of 1 Cor 8—14. Right worship of God, for Paul, is dependent upon 'ahābā (*agapē*). This central theme and the individual statements of the chapter reflect the centrality, in Paul's Jewish experience, of the Shema with its injunction to love God with all one's worldly goods and with the total person, body and soul. Worship of God ('ābōdā) without love ('ahābā) is vain. In 1 Cor 13 one sees the deep inner continuity in Paul's life between his old standpoint (in Pharisaic Judaism) and his new standpoint (as a Christian), for it is his concern for 'ahābā that remains constant in his own movement from Torah to its "end," Jesus Christ. Such a text as 1 Cor 13, therefore, has great significance for the modern Jewish-Christian dialogue.—B.A.P.

1 Cor 15:5, cf. § 19-514.

667. M. NEUMANN, "Ministry, Weakness, and Spirit in II Corinthians," *ClerRev* 59 (10, '74) 647-660.

In 2 Cor 2:14—6:13; 7:2-4, which is an apology for Paul's own view of apostolic office, Paul emphasizes his personal experience of bodilyness, uniting him to the sufferings and death of Jesus and the subsequent sharing of this experience to touch men's hearts. In 2 Cor 10—13, which is a violent attack on those who ridiculed his previous letter, he adds the idea that human weakness unites the minister to the sufferings of Christ himself; thus the minister's confession of weakness becomes a sign of his real authority. In 2 Cor 1:3—2:13; 7:5-16 Paul works through the feelings of despair and the narrow clinging to Jesus that issued in the reconciliation with the greater part of the Corinthian community. The article concludes with contemporary applications regarding Christian ministry, the action of the Holy Spirit, and the theology of Christian weakness.—D.J.H.

668. J. I. VICENTINI, "'Déjense reconciliar con Dios.' Lectura de 2 Corintios 5,14-21," *RevistBib* 36 (2, '74) 97-104.

In these times, when so many catchwords are in vogue, it behooves us to read this pericope in order to appreciate the meaning of "reconciliation." Paul distinguishes two moments in the divine action: one in Christ (vv. 14-17), the other in the history of salvation (vv. 18-21). In the latter the initiative is God's, the call to reconciliation addressed to all. But this reconciliation is linked to a historical fact, Jesus Christ.—S.B.M.

669. [2 Cor 5:14—6:2] A. STÖGER, "Die Paulinische Versöhnungstheologie," *Theol PraktQuart* 122 (2, '74) 118-131.

Through the love, death, and resurrection of Christ the foundation for the new existence of Christians has been laid. Through Christ we receive a new understanding of man and God and become a new creation (2 Cor 5:14-17). In Christ, God has initiated the process of reconciliation, which is continued by the preaching of Paul and his co-workers (5:18-19). Paul proclaims the redemption that God has begun in Christ; that redemption may be seized through his preaching (5:20—6:2).—D.J.H.

Galatians—Philemon

670. H. D. BETZ, "Spirit, Freedom, and Law. Paul's Message to the Galatian Churches," *SvenskExegÅrs* 39 ('74) 145-160.

An English version of an article also published in German in *ZeitTheolKirch* [§ 19-220].

Gal, cf. § 19-634.

671. R. H. STEIN, "The Relationship of Galatians 2:1-10 and Acts 15:1-35: Two Neglected Arguments," *JournEvangTheolSoc* 17 (4, '74) 239-242.

(1) Acts portrays the second visit to Jerusalem as a visit by Barnabas and Saul (11:30; 12:25) whereas the third visit is made by Paul and Barnabas (15:2). Luke saw Barnabas as the leader of the team in the second visit and Paul as the leader at the time of the third. In Gal 2:1-10 Paul clearly describes himself as the leader of the team. The view that Gal 2:1-10 and Acts 15:1-35 refer to the same event best explains Paul's role during these events. (2) The recognition of Paul's role as the apostle to the Gentiles in Gal 2:7-8 presupposes the success of his first missionary journey and is best understood if Gal 2:1-10 is identified with the visit of Acts 15:1-35 rather than with that of Acts 11:30; 12:25.—D.J.H.

672. [Gal 4:3] W. KERN, "Die antizipierte Entideologisierung oder die 'Weltelelemente' des Galater- und Kolosserbriefes heute," *ZeitKathTheol* 96 (3, '74) 185-216.

The *stoicheia* referred to in Gal 4:3 and Col 2:8, 20 can be interpreted in a way that combines elements from H. Schlier, who sees them as personal beings, and N. Kehl, who sees them as realms of creation. The expression can be understood to refer functionally to aspects of the created world that surround and condition man and that he idolatrously invests with power over himself. In declaring the Christian's emancipation from these forces, the NT anticipates the critique of ideology that is characteristic of the modern period. It is basic to the many ways in which the concept "ideology" is used that a partial aspect of the world or a partial interest of man is made absolute. We must allow the gospel, which once had the power to free men from old idols, to reveal its critical power against new ideologies today. [Supplementary note: (4, '74) 438-440.]—L.O'D.

673. G. WILHELMI, "*allaxai tēn phōnēn mou?* (Galater 4:20)," *ZeitNTWiss* 65 (1-2, '74) 151-154.

The unreal situation presupposed in this difficult verse is Paul's wish to be heard by the Galatians even though he is far away (in Ephesus) as he writes. The sense is that Paul could wish to speak directly to his readers.—G.W.M.

674. V. ESTALAYO-ALONSO, "Agape en la Carta a los Efesios," *EstTeol* 1 (1, '74) 79-127.

The article is in three parts. The first lists and classifies all the *agapē* passages in Eph and Col in order to group the meanings of the verb, the noun, and the adjective. The second part analyzes Eph 1:4-5, offering the different interpretations of *en agapē* that have been proposed. The third part takes up Eph 3:17-19, its literary structure and its content. Then it proceeds to examine the links between

love and knowledge, discussing the meaning of the latter in Paul. A three-page bibliography concludes the article.—S.B.M.

Eph, cf. § 19-767.

675. C. BIGARÉ, "Soit que je vive, soit que je meure! Ph 1,20c-24.27a," *Assemb Seign* 56 ('74) 9-14.

Because of his incorporation into Christ, Paul can manifest Christ in his life as well as in his death (Phil 1:20-22). Death would mean perfect communion with Christ (1:23), but continuing his apostolic activity seems more useful and urgent (1:24). Even now on earth, Christians are authentic members of the heavenly city (1:27).—D.J.H.

676. [Phil 1:21] P. ANTIN, "Mori lucrum et Antigone 462, 464," *RechSciRel* 62 (2, '74) 259-260.

The expressions *thanoumai kerdos* and *katthanōn kerdos* in Sophocles' *Antigone* 462 and 464 sound much like Paul's *to apothanein kerdos* in Phil 1:21. But while both Antigone and Paul say that death is a gain, they do so for different reasons. For Antigone, death is deliverance from present evils; for Paul, it is access to the full life of Christ.—D.J.H.

677. T. F. GLASSON, "Two Notes on the Philippians Hymn (ii. 6-11)," *NTStud* 21 (1, '74) 133-139.

(1) J. B. Lightfoot in his commentary on Philippians has shown that *ouch harpagmon hēgēsato* in Phil 2:6 is best interpreted as an idiomatic phrase, equivalent to *harpagma hēgeisthai*, the meaning being "to prize highly, to set store by." If the phrase as a whole carries such a recognized meaning, it is a mistake (a) to isolate *harpagmos* and discuss its significance, and (b) to concentrate on the verb from which it is derived (*harpazō*) and claim that a valid interpretation must take some sort of seizing into account. (2) The view that the pre-existent Word did not have equality with God rests on the idea of an implicit contrast with Adam: Christ refused to do something that Adam did, i.e. aspire to equality with God. But it is nowhere asserted or hinted in Scripture that Adam desired equality with God in the comprehensive sense of that expression. The key to understanding Phil 2:6-11 is that the Son of God exchanged one mode of being for another—instead of the *morphē* of God, the *morphē* of a slave.—D.J.H.

678. C. BIGARÉ, "La paix de Dieu dans le Christ Jésus. Prier et mettre en pratique. Ph 4, 6-9," *AssembSeign* 58 ('74) 11-15.

In Phil 4:6-9, bringing one's cares to prayer (vv. 6-7) and putting into practice the human virtues and the message transmitted by Paul (vv. 8-9) are related to the theme of the peace of God.—D.J.H.

679. B. ROLLAND, "Saint Paul et la pauvreté. Ph 4,12-14. 19-20," *AssembSeign* 59 ('74) 10-15.

The expression "to live on little" (Phil 4:12) translates *tapeinousthai*, which describes the situation of the small and the poor. The true description of the phrase should be sought in 2 Cor 11:22-33. Paul, in Phil 4:11, had used the typically Stoic

term *autarkēs* (self-sufficient) to describe the freedom of the wise in all of life's circumstances. In v. 13 he attributes this self-mastery to Christ. But it is Phil 2:6-11 and 1 Cor 9:16-23 that really clarify the whole pericope so that the apology in Phil 3:4-11 can be seen as a parallel to the Christological hymn in 2:6-11. Thus Paul can present himself as a model to imitate (3:17). The whole passage demonstrates the theological and pastoral significance that an offering can have: a gift that makes one thank God (4:10), an imitation of Christ himself (vv. 12-13), a clear manifestation of one's willingness to spread the gospel (v. 14). It also reveals the material (v. 19a) and spiritual (v. 14, 19b) consequences to the giver.—S.B.M.

Col, cf. § 19-767.

680. P. T. O'BRIEN, "Colossians 1:20 and the Reconciliation of all Things," *Ref TheolRev* 33 (2, '74) 45-53.

Col 1:20 is first examined in the light of the structure and background of Col 1:15-20 as well as the verse's context in the letter. Reconciliation in Col 1:20 refers primarily to the pacification of or victory over those powers that are hostile toward God and Christ. It is effected by Jesus' death on the cross. Christ's reconciling work has a cosmic significance; while the consummation of God's purposes will not be effected until the final day, all things are included within its scope. It cannot be assumed from Col 1:20 that all sinful men have freely accepted the peace effected through Christ's death. Like the principalities and powers (cf. 1 Cor 15:28; Gal 4:9), might not some human beings have to have that peace imposed upon them? To assert that Col 1:20 points to a universal reconciliation in which every man will finally enjoy celestial bliss is an unwarranted assumption.—D.J.H.

Col 2:8, 20, cf. § 19-672.

681. P. ELLINGWORTH, "Which Way are we Going? A verb of movement, especially in 1 Thess. 4:14b," *BibTrans* 25 (4, '74) 426-431.

A native speaker of standard English, reading 1 Thes 4:14b in either TEV or RSV, would receive a clear impression that at some time in the future God, Jesus, and those Christians who have died will all come down together from heaven to earth. But the context makes it obvious that Paul envisioned an upward movement. To make the meaning clear, we should translate *axei* as "will take," "will gather," or "will take to (himself)." The article concludes with a comparison of the renderings of *agō* in TEV and RSV.—D.J.H.

682. M. SÁENZ GALACHE, "'Dios no nos ha destinado a la cólera' (1 Tes. 5, 9). Angustia existencial del hombre y premio escatológico de Dios," *CiudDios* 187 (1, '74) 107-134.

The theme of a future life is touched upon several times in 1 Thes. The death of believers before the awaited parousia posed a real problem to the Thessalonians. Paul's response to this was to invite them to nurture a genuine hope of "life with him" (1 Thes 5:9-10). To understand what this "life" means we have to turn to the OT. It is sin that has altered the divine order and introduced death. Salvation history shows man's anguish and constant struggle to possess life. Only the divine *dynamis* could deliver man from this desperate situation by delivering him from

the eschatological wrath to come. It is by faith that God transforms the present constricted life into authentic (supernatural) life. The hope in the eschatological triumph of God's reign is common to both OT and NT (cf. Dan 12:1 with 1 Thes 4:16ab; Dan 12:2a, 13 with 1 Thes 5:9-10 and 5:2; Dan 7:13-14 with 1 Thes 4:16-17 and 2:12). But it is the resurrection of Christ that has given a wholly new dimension to the reign of God.—S.B.M.

Pastorals, cf. § 19-640.

683. B. STANDAERT, "Paul, exemple vivant de l'Évangile de grâce. 1 Tim 1,12-17," *AssembSeign* 55 ('74) 62-69.

In 1 Tim 1:12-17 the epistolary convention of thanksgiving has been combined with autobiographical reflection in order to present Paul as an example or type of the gospel of grace made manifest. The dialectic between personal experience and the universality of salvation is stressed in this reinterpretation of Paul's gospel.—D.J.H.

684. A. LEMAIRE, "Conseils pour une liturgie authentique. 1 Tim 2,1-8," *Assemb Seign* 56 ('74) 62-66.

The instructions in 1 Tim 2:1-8 are addressed to all members of the Christian assembly, not merely to its president. After recommending prayers for all people (vv. 1-4), the author cites a Christian confession (vv. 5-6) and urges all to worship in spirit and truth (v. 8). An authentic liturgy helps us to reorient our whole life to conform to God's plan.—D.J.H.

685. A. D. B. SPENCER, "Eve at Ephesus (Should women be ordained as pastors according to the First Letter to Timothy 2:11-15?)," *JournEvangTheolSoc* 17 (4, '74) 215-222.

In 1 Tim 2:11 Paul urges that women be instructed; he does not assume that they are morally unfit to learn religious law. In vv. 13-14 Paul develops an analogy between Eve and the women at Ephesus on the grounds that they were both easily led astray. The reference to childbearing in v. 15 is probably to the birth of Jesus from Mary. On the whole, Paul teaches equality through Christ, who humbles all. Difficulty has arisen when women everywhere are identified with the women at Ephesus. Paul obviously did not make such a generalization, for he refers to Phoebe as a female *prostatis* of the church in Rom 16:2.—D.J.H.

686. [1 Tim 3:2] R. L. SAUCY, "The Husband of One Wife," *BiblSac* 131 (523, '74) 229-240.

A study of relevant NT passages shows (1) that adultery is probably not a continual state of sin but can be forgiven even as murder can and (2) that divorce does dissolve marriage so that one married again is not considered to be the husband of two wives. Therefore, it would seem reasonable to interpret the qualification of being the husband of one wife in 1 Tim 3:2 as a present quality of a man's life.—D.J.H.

1 Tim 3:16—4:1, 3, cf. §§ 19-437—438.

687. A. LEMAIRE, "Conseils pour le ministère. 2 Tm 1,6-8. 13-14," *AssembSeign* 58 ('74) 61-66.

In confronting the crisis facing the church of his time, Paul (or one of his disciples) insists on the organization of the ministry to give structure to the communities and on fidelity to the gospel on the part of preachers. In 2 Tim 1:6-7 there are three important elements of the liturgy of ordination: the imposition of hands, the gift of God, and the action of the Holy Spirit. In 2 Tim 1:8, 13-14 the minister is urged to bear witness to the gospel (v. 8) according to the example of Paul (v. 13) and the guidance of the Holy Spirit (v. 14).—D.J.H.

688. L. DEISS, "Souviens-toi de Jésus Christ. 2 Tm 2, 8-12," *AssembSeign* 59 ('74) 61-66.

Second Timothy is the *ultima verba* of Paul, a family letter, almost a testament. Having situated the present pericope in its immediate context, the article considers the old credal formula from a Judaeo-Christian milieu in 2:8, the suffering for the gospel and the service of the church as service of the word (vv. 9-10), the paschal hymn in vv. 11-12a, and the divine solicitations couched in the minatory terms of vv. 12b-13.—S.B.M.

689. P. TRUMMER, "'Mantel und Schriften' (2 Tim 4,13). Zur Interpretation einer persönlichen Notiz in den Pastoralbriefen," *BibZeit* 18 (2, '74) 193-207.

According to his redactional practice of using personal references for paraenetic purposes, the pseudonymous author of the Pastorals here directed his audience of church leaders to the example of Paul, his apostolic, self-sufficiency (his own "cloak"), and his regular use of and reliance upon the sacred Scriptures (the "books").—J.H.E.

Hebrews

690. J. C. McCULLOUGH, "The Impossibility of a Second Repentance in Hebrews," *BibTheol* 20 (3, '74) 1-7.

Heb 6:4-6; 10:26-27 and 12:16-17 occur in paraenetic sections where the author is urging his readers to spiritual maturity. If they spurn God's gifts and refuse to advance to maturity, their condition is very serious indeed, because it is impossible to restore again to repentance those who, having received God's gifts, then reject them. The doctrine of the impossibility of a second repentance is based on the belief that in these last days we have received a superior revelation and as a result greater responsibility. This doctrine can be understood as a complement to that of God's love and mercy; the two doctrines must stand side by side in theological tension.—D.J.H.

691. A. VANHOYE, "Destinée des hommes et chemin du Christ. He 2,9-11," *Assemb Seign* 58 ('74) 34-40.

In Heb 2:9-11 the author states that Jesus has fulfilled the human vocation as described in Ps 8:4-6 (v. 9), that this fulfillment was demanded by his mission to save men (v. 10), and that there is a necessary connection between Christ's obedience to God and his solidarity with all men (v. 11). By his life and death

Christ delivers us from the temptations to evade reality and to confine ourselves haughtily to an absurd destiny.—D.J.H.

692. F. DOORMANN, "Deinen Namen will ich meinen Brüdern verkünden (Hebr 2,11—13)," *BibLeb* 14 (4, '73) 245-252.

That the whole Christ-event can be placed under the category of proclaiming the name of God, as our observations on Heb 2:11-13 have shown, aids us in breaking down the alternative—often one-sidedly constructed in current theological discussion—between word-event and real happening. The gospel of the raising up of Jesus speaks of him in such a way that it is a self-declaration (*Selbstzusage*) of the one who is spoken of.—R.J.D.

693. [Heb 3:7—4:11] D. A. LOSADA, "La Reconciliación como 'Reposo,'" *Revist Bib* 36 (2, '74) 113-128.

Among the many saving gifts that God offers men is the gift of "rest" (*kata-pausis*). It is first promised in Deut 12:9 and 25:19, where it is founded on the possession of the land as a place of rest. In the NT the term, outside Heb, occurs only in Acts 7:49, citing Isa 66:1-2. Here "rest" is discussed in the context of Ps 95:7-11, where the term is a call to enter the land of Canaan. In the context of Heb, the accent falls on the need, not just to see the deeds of God, but to walk in his ways in order to attain to rest. Heb 3:12-19 is a literary unit, "unbelief" in vv. 12 and 19 forming an *inclusio*. The unbeliever loses the possibility of entering into rest; his destiny is the wandering in the wilderness and into perdition. Heb 4:1-11 is another literary unit, "entering his rest" in vv. 4 and 11 forming its *inclusio*. The internal structure of the unit is formed around three citations, Ps 95:11; Gen 2:2; Ps 95:7-8. The *kata-pausis* designates the place where God dwells and which, according to the promise, is reserved for his people. The rest from all labors is a freeing for the adoration of God.—S.B.M.

694. A. VANHOYE, "La parole qui juge. He 4,12-13," *AssembSeign* 59 ('74) 36-42.

The spiritual life depends entirely on one's receptivity to God's word and finds its final sanction in an ineluctable confrontation with that word. It is this latter aspect that receives expression in Heb 4:12-13. The author forewarns the readers that the word is not inert but "living" (cf. Isa 40:9; 1 Pet 1:23-25) and active (cf. Isa 55:11). The severity of the word's judgment extends to the "thoughts and intentions of the heart." The word of God penetrates into the division of the soul and spirit, of the joints and marrow. The judicial aspect of this word also evokes the biblical texts announcing the judgment (Amos 1—2; Hos 2:4; Ps 51:6; Jer 17:10). But v. 13 changes the perspective to that of the creature and concludes with our having to render an account. This, whether read with or without a reference to the future, affirms our own responsibility to take the word of God seriously.—S.B.M.

695. R. WILLIAMSON, "Hebrews 4:15 and the Sinlessness of Jesus," *ExpTimes* 86 (1, '74) 4-8.

While the author of Hebrews certainly believed that Jesus is a high priest *chōris hamartias* (4:15), that fact does not necessarily tell us how or when the state of sinlessness was reached. If it is possible to speak of a particular moment at which

the process of learning obedience was completed in Jesus, that would seem to have been the moment of his self-sacrificial death. Just as every effort was made to secure the ritual purity of the high priest and of the sacrifice he offered, so in offering himself on the cross Jesus possessed in the obedience he learned the sinlessness denoted by the phrase *chōris hamartias*. How could Jesus save sinners if he had not fully shared in the human condition, as the author of Hebrews insists he did, including actual participation in the experience of sinning?—D.J.H.

696. H. BAARLINK, "De stem van het bloed. De betekenis van Hebr. 12,24 voor de leer der verzoening" [The Voice of the Blood. The Significance of Heb 12:24 for the Doctrine of Reconciliation], *GerefTheolTijd* 74 (2, '74) 73-86.

Preference should be given to the variant reading *para to Abel* ("than the [blood] of Abel") over *para ton Abel* ("than Abel"). The voice of Abel's blood was first a voice crying to heaven and only secondarily, in connection with God's speaking to Cain, a voice that caused his brother to tremble. Likewise, Christ's blood in the first place cries to heaven and is able to make expiation there for the sins of the people (*hilasmus*; cf. the use of Lev 16 in Heb 9:1-14), and only thereafter does it speak to us and effect the new covenant (*katallagē*; cf. the use of Exod 24 in Heb 9:15-28). The blood of Jesus Christ is a voice addressing us because by first addressing God it brought about the remission of sins. Reconciliation thus is the basis of the new covenant.

The analysis both of the word *kreittōn* in Heb 7:19; 8:6; 9:23, and of the "shadow"—"true image" antithesis in 10:1-4 proves that the meaning of *kreitton* in 12:24 is not that of a comparison between a first, already valuable language and a second, better one. Rather, *kreitton* denotes an opposition to realities that were unable to provide reconciliation: Christ's blood accomplishes what other blood could not achieve.—J.L.

Heb 13:9-16, cf. § 19-749.

Catholic Epistles

697. W. L. RICHARDS, "Textual Criticism on the Greek Text of the Catholic Epistles: A Bibliography," *AndUnivSemStud* 12 (2, '74) 103-111.

Forty-six items are presented under four headings: bibliographies, articles, books and dissertations, and commentaries. For most of the items there are also brief descriptions of content. [To be continued.]—D.J.H.

698. S. CIPRIANI, "La preghiera nella lettera di Giacomo," *EuntDoc* 25 (3, '72) 442-459.

Because James, the bishop of Jerusalem, writing to Judaeo-Christian communities ca. A.D. 50-60, stressed the practical aspects of the Christian life, his teaching on prayer has a stimulatingly concrete quality evident, for example, in Jas 2:16 and 1:26-27. He insists on the need to be diligent "hearers" of the Word and on the primacy of the Word in Christian life. He exhorts Christians to pray for wisdom (1:5-8; 3:13-17), to pray with faith (1:6 and cf. 4:1-3), and to pray in all of life's situations (5:13-18). Prayer is true only when it involves our own lives.—S.B.M.

699. J. CANTINAT, "La foi vivante et salutaire s'accompagne d'oeuvres. Jc 2,14-18," *AssembSeign* 55 ('74) 26-30.

In Jas 2:14-18 the primordial necessity of faith is affirmed, but the utility of a purely verbal or theoretical faith is rejected. James speaks as a moralist for whom "work" covers every attitude inspired by faith. Rather than attacking Paul the theologian, James here is probably speaking against lax Jewish Christians who try to justify their inertia or misconduct by "faith."—D.J.H.

700. J. CANTINAT, "Sagesse, justice, plaisirs. Jc 3,16—4,3," *AssembSeign* 56 ('74) 36-40.

As a remedy for moral instability that results in disorder within the community, James extols "the wisdom from above" (Jas 3:16-17). With that wisdom the fruit of justice is sown in peace for or by the peacemakers (3:18). The egotistical search for pleasure also produces disorder in the community (4:1-3).—D.J.H.

701. É. COTHENET, "La Maladie et la Mort du Chrétien dans la Liturgie. La guérison comme signe du royaume et l'onction des malades (Jc 5, 13-16)," *EspVie* 84 (41, '74) 561-570.

Exegetical studies on the meaning of the miracles of healing (= sign of the kingdom) and the import of Jas 5:13-16—clarified by usages and beliefs of the Judaeo-Christian milieu in which it was elaborated—provide the basis for evaluating the anointing of the sick as sign of the kingdom. The rite envisaged by James is a rite of healing, presented in the light of the miracles worked by Jesus, and ought to be interpreted in the perspective of the Pauline texts on the paschal mystery and the identification of the Christian with Christ dead and risen. Thus the sacrament has a twofold polarity. Ordained for healing in the full sense of the term, it can reveal the meaning of health as gift of God; at the approach of death it takes on the form of an appeal for eschatological healing.—E.J.K.

702. M.-A. CHEVALLIER, "Condition et vocation des chrétiens en diaspora: remarques exégétiques sur la 1^{re} *Épître de Pierre*," *RevSciRel* 48 (4, '74) 387-400.

Writing for a generation now deprived of the ambiguous security previously provided to Christianity by Judaism, the author of 1 Peter aims to shed light on the condition of Christians in the Roman empire within the framework of salvation history. By reflecting on OT and Christian traditions he has come to see that living in the Diaspora, far from being an accidental and deplorable situation, is a necessary and glorious vocation. In contrast to the OT people of God, this new people does not exist on earth except as dispersed. The only point that concretizes its unity is faith in Christ. Far from being cut off from the daily life of non-Christian society, Christians remained engaged in the larger society in the very name of their faith. Their good conduct is the means of proleptically associating non-believers in the praise of God (2:12). Mt 25:31-46, which suggests that pagans will be judged by the Son of Man according to their deeds of mercy toward the lowly or persecuted disciples of Christ, also presumes a situation in which the Christian church is a minority in a pagan context.—D.J.H.

703. R. H. GUNDRY, "Further *Verba* on *Verba Christi* in First Peter," *Biblica* 55 (2, '74) 211-232.

A detailed response to E. Best's critique [§ 14-968] of an earlier essay [§ 12-654]. "We may conclude, then, that good reasons remain for our seeing 1 Pt as dictated by the Apostle Peter in Rome, and for our seeing his dictation as peppered with frequent allusions to dominical sayings and incidents which were both authentic and possessive of special interest to him."—R.J.K.

704. R. W. THURSTON, "Interpreting First Peter," *JournEvangTheolSoc* 17 (3, '74) 171-182.

The primary subjects of 1 Peter are suffering, hope, and obedience to human authority. 1 Pet 1:1—4:11 was probably written after the burning of Rome and immediately before the outbreak of persecution. 1 Pet 4:12—5:14 was written a few days later, after Nero had begun to search for evidence that would incriminate Christians. The basic concern of the document is the readers' redemption from earthly trials and tribulations. Later on, the epistle was given a more spiritual interpretation and adapted for use in paschal observances.—D.J.H.

1 Pet, cf. § 19-767.

705. H. GOLDSTEIN, "Die Kirche als Schar derer, die ihrem leidenden Herrn mit dem Ziel der Gottesgemeinschaft nachfolgen. Zum Gemeindeverständnis von 1 Petr 2,21-25 und 3,18-22," *BibLeb* 15 (1, '74) 38-54.

Without undercutting the validity of the concept of the church as "holy people" (1 Pet 2:9), one should also be aware of other concepts of church. 1 Pet 2:21-25 understands the example and vicarious suffering of Christ as enabling Christians to follow in this suffering and attain communion with God; 3:18-22 understands the Christ-event as the actualized enabling of Christians to participate through baptism in Christ's suffering and glorification. The ecclesiology significant "moments" are (1) the occurrence of these passages in strong paraenetic contexts; (2) Christ's action as an imitation-enabling model that has universal validity, i.e. not merely for times of church trial; (3) the shepherd-flock metaphor used to add to the model-imitation soteriology that of vicarious atonement; (4) the presence of a third soteriological idea, Christ's victory over the cosmic powers; (5) the joining of Christ-event and baptism-event.—R.J.D.

1 Pet 3:18-22, cf. § 19-705.

706. J. R. F. DE LA CIGOÑA, "El discernimiento de espíritus en la primera carta de San Juan," *Manresa* 46 (179, '74) 123-130.

The criteria for recognizing the communion between God and men form the basic theme of 1 John. Its author insists on orthodoxy and orthopraxy, which are no more than faith and love for others. Concentrating on 1 Jn 4:1-6, the article examines the literary structure of the pericope (the antitheses *ek tou theou-ek tou kosmou* and *en hymin-en tō kosmō*) and then exegetes and comments on individual verses. In addition to the criteria set forth in these verses, there are others in 1:6; 2:4, 6, 9; 3:6; 4:12, etc. But all the formulas employed in them indicate the way that leads to communion with God. The relevance of this teaching for our own day is also noted.—S.B.M.

707. G. GIURISATO, "Struttura della prima lettera di Giovanni," *RivistBib* 21 (4, '73) 361-381.

The plan of the letter is as follows; *prologue* 1:1-4; *Part One*: (1) 1:5—2:6, the commandments and sin; (2) 2:7-17, love; (3) 2:18-28, faith; (4) 2:29—3:10, justice and sin; *Part Two*: (5) 3:11-22, love; (6) 3:23—5:4, the commandments: faith and love; (7) 5:5-17, faith; *epilogue* 5:18-21. The following considerations argue in favor of this division: (a) Each of the pericopes contains three elements: a kerygmatic element introduced by terminology commonly recognized as pertaining to the Johannine tradition, a paraenetic element using stylized formulas, and a "casuistic" element based on the notion of two spheres or two ways of acting. (b) Each pericope is defined by an *inclusio*. (c) Parts One and Two are set off by an *inclusio*. (d) Pericope (6), though long, is composed of three members, each of which contains the three elements mentioned above. (e) The prologue and epilogue are of approximately equal length.—F.M.

708. G. SÁNCHEZ MIELGO, "Perspectivas eclesiológicas en la primera carta de Juan," *EscriptVedat* 4 ('74) 9-64.

The ecclesiology of 1 Jn can be characterized as an ecclesiology of responsibility. A careful reading of the epistle leads one to conclude that behind it lies a grave ecclesial problem. Consequently, the article deals first with the deviations in the community, analyzing *planaō* (1 Jn 2:26; 3:7), setting up a parallel between 2:18-27 and Deut 13:2-19 (LXX), and inquiring into the motive for and nature of the deviations. The underlying problem embraced all aspects of the life of the community: errors in doctrine (2:21-23) and in personal behavior (2:15-16), and the presence of dissidents (4:1-6; cf. Deut 18:9-22). The second part of the article deals with the reaction of the community, commenting on "we" and "they" (cf. 4:4-5 with 4:6), the presence of an authority in the community, and the decisive intervention of that authority in the community. This intervention is on two levels, that of the series of antitheses (2:29—3:10; 1:6-10; 2:4, 5, 9, 10, 11a) and that of the epistle itself (2:7-8, 12-14). The message in both is a call to personal responsibility. The third part of the article deals with "that which was heard from the beginning" as a point of reference in time of crisis. The links binding 1:1-4 to 2:24-25 ("to hear," "from the beginning," "to proclaim") are noted. Then the prologue of the epistle is analyzed. In the prologue the author of the epistle sets down what really constitutes the community: presence in the world of the word made flesh as a definitive fact of salvation, the privileged witnesses to this fact, and the finality of this witness, the *koinōnia*. The article concludes with a theological synthesis of the analyzed data.—S.B.M.

1 Jn, cf. § 19-596, 605.

709. T. HORVATH, "3 Jn 11^b: An Early Ecumenical Creed?" *ExpTimes* 85 (11, '74) 339-340.

3 Jn 11b ("He who does good is of God; he who does evil has not seen God") offers a new credal formula that can help us to understand the real ecumenical nature of faith. By proposing a new criterion for distinguishing the children of God from the children of evil, the verse reverses the usual Johannine principle that no one born of God commits sin (cf. 1 Jn 3:9). The author seems to have had in

mind works of charity done to any man (not only Christians). The Christology of 3 Jn has moved toward the trend of thought of Mt 25:31-46.—D.J.H.

Revelation

710. A. FEUILLET, "Jalons pour une meilleure intelligence de l'Apocalypse. Vue d'ensemble sur la révélation johannique," *EspVie* 84 (34-36, '74) 481-490.

This is a contribution to a projected work of the same title. Taking into account recent contributions to the subject of Rev, this article sums up and continues a previous study [§ 6-239]. It is in three parts: (1) the elements that are useful in such methods of interpretation as millenarism; the systems of recapitulation, universal history, and eschatology; recourse to contemporary history; literary analysis; and comparative religions; (2) a comparison of Rev, a message of consolation and hope, with Jewish apocalyptic literature and with the Fourth Gospel (the promises, apocalyptic pseudonymity, esoterism and symbolism, pessimism and dualism, determinism, mysticism, etc.); and (3) the importance and fundamental meaning of Rev, present interest in the subject, and the way Rev uses the OT. This survey concludes that Rev is a magnificent poem, filled with references to primitive Christian liturgy and teeming with symbolism. It is a profoundly Christian book.—S.B.M.

711. [Rev 2—3] O. F. A. MEINARDUS, "The Christian Remains of the Seven Churches of the Apocalypse," *BibArch* 37 (3, '74) 69-82.

A report, accompanied by seven photographs, on such Christian remains as have survived on the island of Patmos and at the sites of the seven churches addressed in Rev 2—3. The traveler can catch many a glimpse of early Christianity enshrined not only in the ruins and fragments but also in the persistent traditions. The traditions about the John of Revelation and the John of the Fourth Gospel have become mixed, though the mixture is not complete if we take into account Eusebius' report about Papias (*Ecclesiastical History* 3.39).—D.J.H.

Rev 2:14-20, cf. § 19-662.

712. N. SHEPHERD, "The Resurrections of Revelation 20," *WestTheolJourn* 37 (1, '74) 34-43.

When the conception of a twofold resurrection found in such passages as 1 Cor 15:23 and Jn 5:24-29; 11:24-25 is allowed to interpret Rev 20, the first resurrection must have reference to the experience of baptism and the implied second resurrection would have reference to the resurrection of the body at the return of the Lord. The basic contrast is between personal and cosmic salvation. Personal salvation is a resurrection experience; it is baptism into and resurrection with Christ. The second resurrection is a cosmic reconciliation of all things unto Christ (cf. Col 1:20; Eph 1:10) in which personal bodily resurrection is an integral and leading element.—D.J.H.

BIBLICAL THEOLOGY

713. G. COLOMBO, "'Dogmatica' e 'Biblica,'" *RivistBib* 21 (3, '73) 241-278.

The decree *Optatam Totius* of Vatican II invites theologians to update the teaching of dogmatic theology. This implies not only a change in teaching methods but also, and no less, a new concept of dogmatic theology as a historical

investigation of the development of dogma in relation to recent biblical scholarship. What does the biblical scholar say about political theology, the theology of hope, etc.? This implies or presupposes the problem of the historical Jesus, Christology, and revelation. Is political theology the true interpretation of revelation as accomplished in Jesus Christ? The biblical scholar cannot refuse to give such a judgment; he should not fall into the same mistake as his predecessors, who refused to face historical-critical exegesis. One should not be blinded by prejudice; accepting biblical theology means inserting the hermeneutical dimension of Barth into the historical-critical investigation. Having accepted Barth, one should go further to accept Bultmann and his followers in so far as they contribute to the principles of scientific hermeneutics. This may mean perhaps that today's biblical scholars must become philosophers, as their predecessors became linguists or historians. In fact, the "readings" of the Bible most followed today are those of the philosophers (Feuerbach, E. Bloch, J. Moltmann, J. B. Metz, E. Schillebeeckx, W. Pannenberg). It is a cultural contribution of a different inspiration, and it must be verified as such. If the Bible is left to the philosophers, we shall lose it, much as it was lost by the theologians of the past. And if we lose the Bible, on what grounds are we to build dogmatic theology?—C.S.

714. C. E. Cox, "R. Bultmann: Theology of the New Testament," *RestorQuart* 17 (3, '74) 144-161.

A discussion of the historical background, hermeneutical method, and plan of Bultmann's *Theology of the New Testament* (1952, 1955) as well as a summary of criticisms raised against it. K. Barth argued that Bultmann went too far with his existentialist methodology, while K. Jaspers thought that he was prejudiced in his choice of the early Heidegger's philosophy and suggested that knowledge of God can come without Christ or the Bible.—D.J.H.

715. I. J. du PLESSIS, "Die Aard en Betekenis van die Eskatologie in die Eksistensieteologie van Bultmann en sy Navolgers" [The Meaning of Eschatology in the Existential Theology of Bultmann and His Followers], *Neotestamentica* 4 ('70) 132-149.

In the Bultmann school, the elimination of the temporal and spatial aspects of eschatology reduces it to a punctiliar (*punktuell*) concept. This can be challenged on the strength of NT evidence. The same applies to Bultmann's contrast between nature and history or between cosmology and anthropology in an either/or fashion; the NT does not reflect such an absolute contrast, but interprets both aspects in a theological context. Bultmann's warning against a faith that is dependent on an objective, cosmic facticity can be appreciated, but the concept of "historicized eschatology" can be useful only if it comprises a new cosmology and ontology. Only then is the lordship of Christ declared.—B.C.L.

716. H. GROSS AND F. MUSSNER, "Die Einheit von Altem und Neuem Testament," *IntKathZeit/Communio* 3 (6, '74) 544-555.

(1) Gross's view that the OT and the NT together form an inseparable unity is illustrated by considerations regarding the history of the canon, divine revelation in history, promise and fulfillment, the kingdom of God and the covenant,

the prophets, and pilgrimage themes (on the way to God, Zion, peace). (2) Mussner observes that in the early church the unity of the OT and NT was based on a new hermeneutic made possible by the resurrection of Jesus from the dead. The faith-decision for Jesus Christ was assumed, and the OT was read in the light of that decision. Today it may be useful to explore the OT message as a message in itself and see what impact this process could have on Christian faith.—D.J.H.

717. J. F. JANSEN, "The Biblical Theology of Geerhardus Vos," *Princeton Sem Bull* 66 (2, '74) 23-34.

A sketch of the contributions and limitations of Vos, who taught at Princeton Seminary from 1893 to 1932. Among the issues crucial for him were the higher criticism, the influence of comparative religion, the Christological question, and eschatology. In his insistence on biblical theology as the unfolding of God's redemptive story with his people one can compare Vos with O. Cullmann.—D.J.H.

718. H. F. WEISS, "Bekenntnis und Überlieferung im Neuen Testament," *Theol LitZeit* 99 (5, '74) 321-330.

Recourse to traditional formulations of the Christian faith is characteristic of all the NT writings. Yet these confessions were not perceived as formal authorities. They were not simply repeated as such and recited, but were always interpreted at the same time. There was no single *Urbekenntnis* that could be understood as the seed of all further developments. What all these formulas have in common is reference to God's saving action in Jesus Christ, and their function is calling this belief to mind.—D.J.H.

Christology

719. M. CARREZ, "Langages bibliques et Parole de Dieu dans le Nouveau Testament," *Quatre Fleuves* 1 ('73) 31-39.

Within the NT there is no one specialized, standard, or exclusive language for defining faith in Jesus Christ. This diversity can be traced back in part to the style of Jesus himself. It is the singular authority of Jesus that gives force to all words, vocabularies, and concepts. Every attempt to reduce the revelation of God in Jesus to mere concepts clashes with this fact.—D.J.H.

720. J. C. COETZEE, "Die Betekenis van Kruis en Opstanding by Rudolf Bultmann" [The Meaning of Cross and Resurrection in Rudolf Bultmann], *Neotestamentica* 4 ('70) 108-131.

In the theology of Bultmann, the resurrection is demythologized to an extent that leaves it without the slightest trace of historical reality. "Cross and resurrection" become the one, single, indivisible saving act of God, the Easter faith being the way in which the primitive church expressed its belief that the death of Jesus was more than an ordinary death. Bultmann's interpretation thus leaves us with a radically subjectivized *Heilsgeschehen*, without a truly personal Savior, and with the negation of the scriptural *ephapax* of the words, deeds, and events in the life of Jesus Christ, our Lord.—B.C.L.

721. J. COPPENS, "Le prophète eschatologique. L'annonce de sa venue. Les relectures," *EphTheolov* 49 (1, '73) 5-35.

Discussions of the promise of a new covenant in Jer 31:31-34, the eschatological prophet in Mal 3:1, the OT and intertestamental identifications of the eschatological prophet (the prophet of Isa 61:1-3, Nehemiah or Ezra, Elijah *redivivus*, a new Moses or Moses *redivivus*, the Qumran eschatological prophet, Taxo), and the messianic status of the eschatological prophet. In post-exilic Judaism the messenger who announces the Day of the Lord (Mal 3:1) and is like Elijah (Mal 3:23-24) is not identical with the "prophet like Moses" (Deut 18:15, 18). The two figures are complementary. On the long road that stretches from Mal 3:1 to Qumran, no figure arises who can be considered a true prototype of the Jesus of the Gospels.—D.J.H.

722. J. COPPENS, "La relève prophétique et l'évolution spirituelle de l'attente messianique et eschatologique d'Israël," *EphTheolov* 49 (4, '73) 775-783.

The messages attributed to those personages called to realize the prophetic and eschatological shift of royal messianism are too distant from the Christian kerygma to prefigure adequately the gospel and the church, but they at least provide some important points on the road that leads from the OT prophets to Jesus. In particular, the "prophet like Moses" of Deut 18:15, 18 and the Servant of Second Isaiah show how the prophetic tradition brought about a partial shift in royal messianism and furnished Jesus and the early church with means by which they could rethink the hope of Israel.—D.J.H.

723. G. GIAVINI, "Note per un ascolto critico di Friedrich Gogarten," *RivistBib* 22 (2-3, '74) 257-266.

Gogarten is considered the most systematic and coherent theoretician of the theology of secularization. Here his later and more mature works are discussed, especially for the important role of Christology in them. To which of two hypotheses does the NT point? To that sacralizing the faith and the believers, or to that presupposing a history antecedent to the faith? To hypotheses that speak only of *fides qua* or to those that speak also and before all else of *fides quae creditur*?—S.B.M.

724. T. F. GLASSON, "Bultmann's Tripod," *EvangQuart* 46 (4, '74) 235-242.

The gnostic redeemer myth, the terminology of the mystery religions, and the Jewish notion of an apocalyptic Son of Man are essential to Bultmann's approach to NT Christology. But neither he nor his followers have so far produced satisfactory evidence that any of these three elements really did influence the development of Christology in the NT period.—D.J.H.

725r. R. G. HAMERTON-KELLY, *Pre-Existence, Wisdom, and the Son of Man* [cf. *NTA* 17, p. 418].

W. A. MEEKS, *JournBibLit* 93 (4, '74) 617-619.—The author is concerned with the interactions among the apocalyptic notions of the Son of Man and the heavenly Jerusalem and/or heavenly temple, the Palestinian Wisdom myth, and the Hellenistic modification of Wisdom. While he is not merely eclectic or harmonizing, he does manage to bend results from the most diverse schools of NT

and history-of-religions scholarship to the service of his thesis. Only occasionally does the synthesis fail. Yet many of the exegetical conclusions are deductions, and it is not always apparent that the premises lie in the statements of the texts. The author's category of "ideal pre-existence" is so broad that it is difficult to see how any entity could be excluded. One suspects that he wants to return to good old-fashioned idealist metaphysics, incorporated into a biblical interpretation something like that of W. Pannenberg. With M. Eliade he believes that myths are a primitive form of metaphysics, but historical exegesis cannot demonstrate this thesis.—D.J.H.

726. H. KAHLEFELD, "Sohn Gottes. Überlegungen zur kirchlichen Verkündigung," *TheolQuart* 154 (3, '74) 266-278.

Discussions of the Jesus tradition and the Easter witness of the NT, the meaning of the titles "Messiah" and "Son of God," the thrust toward pre-existence, and the incarnation Christology. The base of reference for all NT Christological concepts, even the Johannine, is the old exaltation Christology. Recognition of this fact allows us to understand better the meaning of "Son of God" for Paul and John.—D.J.H.

727. J. KREJČÍ, "Cristologia preevangelica," *RivistBib* 22 (2-3, '74) 125-138.

Christology can and must have a larger significance than the doctrine of the life and the teaching of Jesus. It must see in this person the center and the fulfillment of God's saving action. It must expand to embrace soteriology. Consequently, all the saving interventions of the history of the people of God and the expectations those interventions engendered are essential for understanding the definitive encounter between God and man: Jesus Christ. This article examines certain central themes of the OT that are expressed in the more frequently used titles of Jesus in the NT: Savior, Messiah, Servant, and Son of Man. The study of the so-called messianic texts of the OT is in itself disappointing. But, even though the authors of those passages were not thinking of Jesus Christ, Jesus is truly the Messiah, the Servant, the Son of Man because he incarnates in himself all the values that the persons so described in the OT possess.—S.B.M.

728. H. LEROY, "Jesus von Nazareth—Sohn Gottes. Zur Verkündigung des Apostels Paulus und der Evangelisten," *TheolQuart* 154 (3, '74) 232-249.

The article begins with considerations of Paul's views regarding the revelation of Jesus Christ, Jesus as the firstborn, and the relation between the exalted and the earthly Jesus. In the Gospels, Jesus' preaching of the kingdom of God and the proclamation of him as the Son of God are inextricably bound together. Against this background the Lukan Son of the Virgin Mary, the Matthean Emmanuel, and the Johannine eternal Son are to be seen. Rather than assuming an opposition between Paul and the Evangelists in their estimations of Jesus, we should recognize that Paul prepared the theological foundation upon which the Gospels became a possibility.—D.J.H.

729. G. LOHFINK, "Gab es im Gottesdienst der neutestamentlichen Gemeinden eine Anbetung Christi?" *BibZeit* 18 (2, '74) 161-179.

Luke's reserved use of the term *proskyneō* in the sense of "worship" and not

simply “bow down” (Lk 24:52, *proskynēsantes auton*; cf. also Mt 14:33; 28:9, 17) reflects a practice of the NT church, substantiated also in the hymnic material of Phil 2:6-11; Heb 1:3-6; and Rev 5:8-14, in which Jesus Christ as well as God is addressed as an object of worship. While these texts do not mention a particular ritual gesture (the Gospel texts were formulated retrospectively and the hymns proleptically), they do indicate an “internal attitude” of the worshipping communities that was expressed hymnically, choreographically (Rev), and in narrative form (Mt, Lk), i.e. that God who is the ultimate object of worship can be glorified only through and in association with Jesus Christ.—J.H.E.

730. G. MOIOLI, “La ricerca cristologica oggi (domande del dogmatico al biblista per individuare un ambito comune di ricerca),” *RivistBib* 22 (2-3, '74) 113-123.

The relationship between the dogmatic theologian and the biblical scholar is profound and indispensable. At present the Christological question is central to this relationship. It is a theologically critical problem on two levels, one going beyond the systematization of the manuals and the other seeking to define what a discourse on Christology implies. The synthesizing of this discourse around a Chalcedonian model, the relation of Christology to soteriology, the true meaning of “Christ” in the NT and for the Christian faith, the “Christology of faith,” the “Christology of the man Jesus,” and the theology of the resurrection are discussed in this article. Then the questions on the meaning of Christian liberty, Christian action, the structure of a Christian “future” are all shown to lead to the fundamental singularity of Jesus. At this point the Christological problem encounters the theological one: How and to what extent is “God” involved in the uniqueness of the Christian’s relation to Christ? We are thus confronted by the need to read our faith in continuity with the NT and, therefore, by the need to re-read the Scriptures. This leads us to the theological implications of Christology and to the relation of salvation to the event of Jesus.—S.B.M.

731. C. F. D. MOULE AND H. WILLMER, “The Distinctiveness of Christ. A Correspondence,” *Theology* 77 (650, '74) 404-412.

(1) In responding to Willmer’s critique [§ 18-1020] of his previous article [§ 18-1019] Moule observes that the earliest Christians did not select what evidence was convenient but were driven to their conclusions by the force of what was happening to them, that the claims of earliest Christianity were not based on Jesus’ own claims but on the implications of his life and death and their extraordinary sequel, and that the expulsion of Christians from the synagogue and their alienation from Judaism does not invalidate the claim of his fulfilling and transcending Judaism. Willmer’s positive point that Jesus is essentially in dispute with both Judaism and Christianity is seen as a “deep insight.” (2) Willmer concentrates on what the division of mankind into believers and unbelievers implies for the truth of these claims. He describes Jesus both as “achieved transcendence” and as “the process of transcendence.”—D.J.H.

732. J. PANAGOPOULOS, “To kentron tēs Christologias tēs Kainēs Diathēkēs” [The Center of New Testament Christology], *DeltBibMel* 2 (6, '73) 91-129. Contemporary biblical criticism has led to a confusion, rather than a clarifica-

tion, of NT Christology by its concentration on the various Christological titles and the diverse Christological traditions within the NT. Also, Käsemann's response to Bultmann does not overcome the chasm between the Jesus of history and the Christ of faith because the "concession" as to the messianic character of Jesus is only a theological-hermeneutical category rather than an affirmation of Jesus' self-consciousness. But the correct interpretation of NT Christology must begin with the "first" Christology—namely, the invocation of God as Abba-Father, which represents the *ipsissima vox* of Jesus, and also the Christological title "Son," which derives either from Jesus himself or from ancient Palestinian traditions close to him. Here we have the central idea behind NT Christology: Jesus' unique relationship to the Father as his Son. This idea breaks forth further in the messianically veiled ministry of Jesus through various teachings and actions, e.g. (a) Jesus' revealing the loving Father, (b) his disposition of the kingdom (Lk 22:29), (c) his miraculous works by the power of God, and others, which are the larger and morphologically more complex context of the "first" Christology. The same idea of divine sonship is the single continuum behind the great variety of Christological confessions, titles, and traditions of the early church, which in all its developed complexity attempts to articulate the fundamental principle of Jesus' unique relationship to God, which derives ultimately from Jesus himself.—Th.S.

733. G. SEGALLA, "Metodologie di accostamento al pensiero cristologico neotestamentario," *RivistBib* 22 (2-3, '74) 139-154.

To enucleate the thought of any NT writing we need a general hermeneutic and a particular methodology. This article is confined to the latter. It is in three parts: (1) a historical framework of Christological methodology, (2) an examination of the basic hermeneutical principles, and (3) a closer examination of the specific methodology in Christology. The first part presents a historical panorama that deals with theological methodology and historical methodology, historical methodology and form criticism, and the "new quest." The second examines the objective and the subjective hermeneutic principle, whether historicoo-positivist, form-critical, or religionist. The third deals first with the method of implied Christology and the historicoo-kerygmatic method; then it takes up the methods of explicit Christology: Christological titles and Christological schemata. The article concludes with some reflections on the presuppositions of the methodology, on the fact that every methodology divides and separates what is united and alive in actual experience, and on the decisive role of faith in the study and the construction of a NT Christology.—S.B.M.

734. C. STEAD, "The Origins of the Doctrine of the Trinity," *Theology* 77 (652, '74) 508-517, (653, '74) 582-588.

(1) In the thought-pattern of "upper and lower," the majesty and transcendence of God make it unfitting to represent him as directly in contact with an imperfect world. This leads to the theory of God acting through intermediaries, but at a further stage these intermediaries are seen as independent subordinate agents. (2) The OT image of the Lord God sitting enthroned and attended by two angels is the clearest instance of an actual trinitarian pattern in pre-Christian Judaism. There are also several beings mentioned in the same breath as God in various

Jewish texts: the Son of God, the Spirit of God, his Anointed, his Word, his Wisdom, and his Law. While there was some tendency to identify these figures, their amalgamation was never complete. (3) The Greeks were interested, as the Hebrews were not, in triadic patterns as such. Furthermore, the Greeks indisputably did evolve a theological trinity on their own lines; the only question is whether this development took place early enough to affect the beginnings of Christian theology. Foreshadowings of the Christian doctrine that are based on Platonism can be found among the views of the Gnostics, the 1st-century Pythagorean philosopher Moderatus, and Philo.—D.J.H.

735. A. VIVIAN, "Cristologia dei Giudeo-cristiani," *RivistBib* 22 (2-3, '74) 237-256.

Who were the best representatives of Judaeo-Christian Christology? Those who acknowledged in Christ the Prophet and the Messiah but not the Son of God, the Christian community of Jerusalem under James, and a third group that includes Paul (the rabbi) and John and others belonging to a group of proselytes. What texts do we have? The Aramaic Mt and its Greek version, Jas, Jude, Rev, some liturgical books of the Judaeo-Christian community (*Gospel of the Hebrews*, *Gospel of the Ebionites*, *Gospel of Peter*), and other works (*Didache*, *Shepherd of Hermas*, *Odes of Solomon*, etc.). The article discusses the linguistic situation of the texts, the question of the language spoken by Jesus, and the religious experience of the Judaeo-Christian community of Jerusalem. Coming to its main concern, the modality of the Christology of that community, the article takes up three typical schemata. The first schema is the messianic, which is in two stages, one earthly and the other heavenly. Traces of this schema are found in the kerygma of Acts (Acts 2:22-25; 3:13-15; 8:32; 4:10; 5:30; 7:56) and in Gal 4:4-5. The second schema is that of humiliation-exaltation, and the third is the sacerdotal schema of Hebrews. After a discussion of the risks involved in this Judaeo-Christian Christology, the article concludes that what this Christology fails to express in a logical, systematic language, it achieves with the aid of technical terms like the Name, angelology, the session at the right hand, etc. This Christology so juxtaposes these terms that it succeeds in expressing its faith in the divinity of Jesus.—S.B.M.

736. W. WIFALL, "Gen 3:15—A Protevangelium?" *CathBibQuart* 36 (3, '74) 361-365.

The royal and Davidic significance of Gen 3:15 for both OT and NT cannot be overlooked. Gen 3:15 owes its present form to the Yahwist's adaptation of both the "court history" of David (2 Sam—1 Kgs 2) and ancient Near Eastern royal mythology to Israel's covenant faith and history. The NT also portrays what is considered the fulfillment of Israel's history within the same royal or messianic framework now applied to Jesus as the church's Messiah. There are echoes of this understanding of Gen 3:15 in Rom 1:3; 2 Tim 2:8; Gal 4:4; 1 Cor 15:25; and Rev 12.—D.J.H.

737. F. ZEHRRER, "Jesus, der Menschensohn," *BibLiturg* 47 (3, '74) 165-176.

The expression "son of man" means man as a member of the human race. In Ezekiel *ben 'ādām* is a term of humility and lowliness, while in Daniel *bar 'ěnāš*

has the sense of grandeur and majesty. This double meaning explains why the term can be used in the Gospel sayings that describe the Son of Man's earthly work and suffering on the one hand and his future coming in glory on the other. Since the phrase is placed only on the lips of Jesus in the Gospels, it seems that the early church understood "Son of Man" as reflecting Jesus' characteristic manner of speaking and as expressing his self-consciousness.—D.J.H.

Christology, cf. §§ 19-521, 781.

Church and Ministry

738. J. BEUTLER, "Urchristliches Gemeindeleben als Frage an die Kirche von heute," *GeistLeb* 47 (4, '74) 257-271.

The Christian communities of the 1st century appear to be both closed and open. The church of Jerusalem as seen in Acts and the Pauline and Johannine communities are bound together by common beliefs, concerns, and practices. Yet all these communities act upon the conviction that the salvation offered in Christ is for all people. Even the goal of the Johannine community, which is ostensibly the most closed, is that all may be one (Jn 17:21). The article concludes with questions for the present-day church regarding the unity of faith, love, and life.—D.J.H.

739. W. HORBURY, "New Wine in Old Wine-Skins: IX. The Temple," *ExpTimes* 86 (2, '74) 36-42.

After a survey of the background in Judaism, the article considers the attitude of Jesus and of the first Christians to the Temple and then studies the theology woven around the Temple-image in the apostolic age. Within the NT the attack on the Temple in Acts 7 is exceptional, and emphasis falls not on negation of the old but on consideration of what is new. The Temple at Jerusalem, though important, is far less prominent than the imagery connected with it. This imagery takes further a number of earlier conceptions of God's presence with his people and baptizes those conceptions, pointing to Christ as the true fulfillment of these ideas. Most characteristically, however, Temple-imagery is employed as a metaphor for the church. It depicts the church as possessing a gift of the divine presence and a God-derived stability and order mediated by Christ, these gifts at the same time constituting a call to holiness and sacrificial living.—D.J.H.

740. S. KAPPEN, "The Jesus-Fellowship," *Jeevadhara* 4 (21, '74) 190-198.

The reign of God that brings into being the total man free from every alienation and free for the fullness of love was the focal point upon which all of Jesus' energies converged. The new fellowship he formed included all those who shared his expectation of the reign of God. Its members followed him in preaching and driving out demons. This fellowship is the nucleus of the church of later times.—D.J.H.

741. P.-É. LANGEVIN, "The Builders of the Kingdom. The Church in its Spiritual Dynamism," *BibTheolBull* 4 (2, '74) 176-221.

It can be gathered from the Synoptic Gospels that the kind of community formed by Jesus and the apostles constituted the nucleus of the church to come. True

membership in the church is to be discipleship, as Matthew especially emphasizes. The kingdom preached by Jesus is to find a concrete expression on earth in the community of believers that gradually defined its pattern under the leadership of the apostles [cf. § 18-455]. According to Acts, fellowship (*koinōnia*) inspired the daily life of this emerging society, whose members experienced the freedom of the Spirit and yet showed readiness under divine guidance to be part of an organized body with rules and presiding officers. Historical facts such as the opposition of the synagogue and the influx of the Gentiles helped theologians like Paul to formulate the mystery of the church and set down ethical norms to be observed by all. The influence of the apostles and their immediate successors was decisive for the orientation of the developing church, but the presumption is that they correctly interpreted the intentions of their departed Master.—D.J.H.

742. G. MANGATT, "Jesus and Service," *Jeevadvara* 4 (22, '74) 265-280.

Obeying Christ's explicit command and imitating his supreme example, the church of Christ is bound to be a serving church. An ecclesiology of service is the necessary consequence of a Christology of service; the denial of one implies the denial of the other also.—D.J.H.

743. D. P. SCAER, "The Office of the Pastor and the Problem of Ordination of Women Pastors," *Springfielder* 38 (2, '74) 123-133.

According to the NT the office of teaching and pastoring was established and exercised by Jesus and the apostles. This office was given to specifically designated, trained men. It is not to be equated with the general category of the priesthood of all believers or some generalized concept of "ministry." Paul in 1 Tim 2:12 (cf. 1 Cor 14:34-36) clearly denies the pastoral office to women. If we accept the biblical evidence, "we must follow the tradition of our church . . . and continue to resist ordaining women into the pastoral office."—D.J.H.

744. M. VELLANICKAL, "Image of the Church in the New Testament," *Jeevadvara* 4 (22, '74) 333-346.

The basic features of the kingdom of God as preached by Jesus are these: essentially eschatological, a sovereign act of God, purely religious, a saving event for sinners, and demanding a radical decision for God. Since the kingdom will be realized in and through the church, the image of the church should correspond to the basic characteristics of the kingdom. Thus the church must strive to be the eschatological people of God, a work of God, a worshipping and praying community, the community of the baptized, and a sharing and serving community.—D.J.H.

Various Themes

745. H.-W. BARTSCH, "Freiheit und Befreiung im Neuen Testament," *Internationale Dialog Zeitschrift* 7 (2, '74) 134-144.

Primitive Christianity had no theoretical concept of freedom mainly because it proclaimed the work of Jesus and his appearance as Messiah within its concrete historical context and against the background of the OT tradition. Neither an abstraction nor a narrow individualism, Christian freedom was practiced within

the life of the community. The opposition between slave and free man was overcome by the recognition that even slaves are one's neighbors in Christ. Only at the end of the NT period (e.g. 1 Tim 6:1-2; Tit 2:9-10) is freedom understood ideologically and slavery symbolically so that the slave's wish to be free can be defamed as slavery to the passions.—D.J.H.

746. L. G. BENAVIDES, "María, la Madre de Jesús," *InstSupEstEclLibAn* 3 (1, '74) 45-58.

This brief essay is meant to serve as a starting point for a reflection on Mary, beginning with the Scriptures and following the chronology of the primitive church. Thus, the "woman" in Gen 1:26-27, "fidelity" in Gen 3:8, "virginity" in Isa 7:14 and Mt 1:22, "Mary" in Lk 1:27, and the Cana and crucifixion scenes in John are shown to reveal the link of Jesus' mission to Mary and the need for a more Christological and ecclesial Mariology.—S.B.M.

747. J. BEUTLER, "Biblische Glaubensbegründung heute," *Catholica* 28 (4, '74) 289-303.

There is an increasing tendency in the later writings of the NT to reflect upon the grounds for faith. The NT writers appeal to both internal (e.g. the gospel of Jesus Christ as the wisdom of God and the fullness of life) and external (e.g. the chain of apostolic tradition) grounds. There is no grounding of faith apart from faith (e.g. Jesus' miracles are not divorced from his person and his role as revealer). Such an appeal goes beyond both rationalism and historicism. The Johannine grounding of faith according to which the word and work of Jesus are two ways of his self-manifestation and also the manifestation of the Father, and according to which the self-revelation of God in Christ encounters people within the church, is relevant to any attempt at grounding faith today.—D.J.H.

748. B. BOSCHI, "La risurrezione nell'Antico Testamento (et expecto resurrectionem mortuorum)," *SacDoc* 19 (73, '74) 5-43.

The Christian faith speaks of "resurrection" rather than "immortality" or "incorruptibility," and this reflects a way of thinking that is rooted in the OT. The concept of resurrection in the OT, even if not clearly expressed in the older traditions, is found in a latent, embryonic state. So the terminology ("to live," "to arise," "to stand," etc.) in the more significant OT passages is traced. Then the origin of the concept from the rudimentary notions of what lies beyond the grave to the idea of restoration is outlined. Finally the extra-canonical literature is examined for its extensive influence on Christian canonical literature and on the liturgy. The lengthy, progressive revelation of the resurrection in the OT concludes at the threshold of the NT, where the paschal mystery is revealed in its fullness in the risen Christ.—S.B.M.

749. P. BRUNNER, "Die Bedeutung des Altars für den Gottesdienst der christlichen Kirche," *KerDog* 20 (3, '74) 218-244.

An investigation of the meaning of altar in the history of religions and in the OT and NT sources leads to a consideration of its significance in the context of the Lord's Supper. 1 Cor 10:14-22 and Heb 13:9-16 show that the table used for

Christian worship was understood, conformable to the OT understanding of altar, to serve as the place of the Eucharistic presence of the crucified Lord. In this sense it is the table or altar of the Lord for the duration of the meal. While Christian freedom allows other uses for this table, it should be reserved under normal conditions for the one service. Improvements can be made in the form of the table and the Eucharistic action to show clearly that the altar functions as a dining table. The theological significance of the Eucharistic table makes it a fitting place for the spiritual sacrifice of prayer and the blessings of the church (e.g. confirmation, marriage, ordination).—E.J.K.

750. M. CARREZ, "L'eschatologie dans la théologie protestante," *Quatre Fleuves* 2 ('74) 22-34.

It is to J. Weiss's book *Die Predigt Jesu vom Reiche Gottes* (1892) that the term "eschatology" owes its success. But, in dealing with the history of ideas, dates are hard to specify. Interest in the second coming and the end of the world was already astir in the 18th century. The works of J. Toland, M. Tindal, and T. Chubb contributed to showing the importance of imminent expectations for primitive Christianity. A. Ritschl prepared the ground in 1857 for an appreciation of eschatology. The history-of-religions school showed the intimate link that bound Jesus and primitive Christianity to Judaism. At this point Weiss's work made its important contribution. The works of A. Schweitzer, W. Herrmann, F. Holmström, M. Kähler, M. Goguel, O. Cullmann, R. Bultmann, and C. H. Dodd are examined in turn. The study of eschatology forces us to two simultaneous discoveries: (1) Christ sets the history of men in motion towards its end, its accomplishment, and (2) Christ sets in motion the end of history toward men and makes them participants in its accomplishment.—S.B.M.

751. F. CASÁ, "Los Símbolos del Espíritu Santo en el NT. Una tentativa de interpretación," *RevistBib* 36 (3, '74) 263-269.

This is an attempt to discover the content of the gift of the Holy Spirit and the significance of that gift in the apostolic community. The primitive church expressed its understanding of the Spirit by means of symbols that at once concealed and revealed its meaning. These symbols (shadow in Lk 1:35 and Mt 1:20; power in Lk 1:35 and Acts 1:8; water in Jn 7:37-39; etc.) are listed and then their interpretation is presented schematically as experience of being redeemed, of freedom from the law and sin, of new relations with God, etc.—S.B.M.

752. S. CAVALLETTI, "Il bambino come parabola," *EuntDoc* 25 (3, '72) 509-514.

S. Légasse, in his *Jésus et l'enfant* (1969), said that we must consider the child in the Gospels as a "human parable." There are two series of texts on children in the Gospels: Mt 19:13-15 parr. and Mt 18:1-6 parr. In Jesus' responses in these texts, there is a contrast between small and great, first and last, etc. The contrasted terms are found in the child, whose very smallness makes him great. To shed some light on these texts, recourse must be had to other NT passages dealing with contrasts (2 Cor 12:9-10; 4:7). Moreover, if the child is a parable, then like a parable the two constitutive elements in him, one evident and the other mysterious, remain inseparable.—S.B.M.

753. R. J. DALY, "The New Testament: Pacifism and Non-Violence," *AmEcclRev* 168 (8, '74) 544-562.

In regard to war and peace the NT writers have a thrust clearly in the direction of pacifism and non-violence. The traditional just-war (Mk 12:17 parr.; Rom 13:1-7; Mt 8:5-13/Lk 7:10; Lk 3:14; 14:31-32; Acts 23:12-35) or crusading (Jn 2:13-22 parr.; Mt 10:34; Lk 22:36; 16:16; Mt 11:12) texts cannot stand up under the light of an informed exegesis. That Jesus did preach non-violence is an incontestable fact. The Sermon on the Mount (especially Mt 5:38-48/Lk 6:27-36) is there for anyone to read. These words are interpreted by the way Christ lived, steadfastly refusing to use or to allow anyone else to use force in his cause. The Suffering-Servant Christology of the NT was not a mere theory but the expression of a real way of life. In the early church, however, there is ample evidence (of which there are suggestions even in the NT) that Christians were not always able to live up to this ideal. Faced with this reality, Augustine chose to exclude the public sphere from the full application of the demanding ethic of the Sermon on the Mount. Since modern pacifism stresses activist mission and not passivist withdrawal, what Christ taught and the early church practiced is not necessarily practicable in the modern world without adaptation and updating. Yet the use of force is self-defeating for the Christian and contradicts his task of being an ambassador for Christ. War, which is force used on a grand scale, is a grand-scale contradiction to Christianity.—D.J.H.

754. D. DE PABLO MAROTO, "Repercusiones espirituales de la escatología primitiva," *RevistEspir* 33 (131, '74) 207-232.

After some preliminary remarks on contemporary attitudes to the eschatological element in religion, the article considers the problem in the first three centuries. For the 1st century, the views of the Protestant eschatological school are discussed, and then the polarization of the primitive community by the parousia is analyzed, including the consequences of the parousiac expectations for the moral life of that community. In the treatment of 2nd- and 3rd-century material, one can trace the trajectory of the documents that illustrate the faith of the post-apostolic church in the imminence of the parousia. The article concludes with some remarks on the perduring spiritual consequences of primitive eschatology on such current concerns as transcendence and immanence, the essentially eschatological nature of the church, and the dialectic of promise and hope in Christianity.—S.B.M.

755. V. ELIZONDO, "Biblical Pedagogy of Evangelization," *AmEcclRev* 168 (8, '74) 526-543.

Evangelization is the saving and creative presence of God's love that is operative, experienced, and understood in today's world. This theme is sketched as it unfolds in the OT, the Gospels, and Acts. "It includes the whole process which leads men from the first experience of history as saving, up through the experience of Christ in one's life and the living witness of the Christ-life in us. We must witness in such a way that we provide the environment—so that God may give the gift of faith to those into whose lives we come. To follow the way of the Lord is evangelization."—D.J.H.

756. M. A. FERRANDO, "Falsos profetas según el Nuevo Testamento," *TeolVida* 14 (3, '73) 149-164.

The passages about "false prophets" in the NT show that the activity of such prophets within the church is taken as a "normal" phenomenon foreseen by Christ. The article analyzes Mt 7:15-20 on false prophets and their fruits; Acts 13:6-12 on Bar-Jesus; the "many false prophets" in 1 Jn 2:18-27; 4:1-6; 2 Jn 7-11; the false teachers in 2 Pet 2:1-3; Jude 4-22; the "myths" of 1 Tim 1:3-11 and elsewhere in the Pastorals; and the false prophets' leading many astray in the eschatological discourse in Mt 24:11 and Mk 13:22 (cf. Rev 16:13; 19:20; 20:10). From these passages the false prophet appears as proud, full of himself, despising apostolic tradition, unenlightened by the Spirit of God, causing rivalry and division, and denying the need for salvation as God's gift.—S.B.M.

757. H. KAHLEFELD, "Das Eucharistiegebet," *Catholica* 28 (2, '74) 85-97.

Early Christian sources that situate the sacrifice of praise on a higher level than OT Temple cult point the way to a resolution of the problem of the sacrificial character of the Eucharist. The evaluation of the Eucharistic prayer as a constitutive element of the Lord's Supper affords an insight into the nature and function of Eucharistic ministry. The fundamental distinction between the Last Supper and the post-Easter Eucharists supports the view that the elements are changed through the Eucharistic action into the pneumatic body of the Lord.—E.J.K.

758. K. KERTELGE, "Apokalyptische Vorstellungs- und Begriffswelt im Neuen Testament," *BibKirch* 29 (4, '74) 116-121.

Recent discussion of apocalyptic in the NT has revolved around the present or future character of salvation. Examination of Jesus' preaching of the kingdom of God and Paul's notion of the new creation shows how Jewish apocalyptic concepts of the end-time have been transformed. The new world of apocalyptic expectation is somehow already present.—D.J.H.

759. G. KLEIN, "Christusglaube und Weltverantwortung als Interpretationsproblem neutestamentlicher Theologie," *VerkForsch* 18 (2, '73) 45-76.

A discussion of recent studies concerning the relationship of Christian faith and social responsibility, with special emphasis on the contributions of S. Schulz, U. Duchrow, J. Moltmann, and W. Schmithals. Utopian anticipations of an absolute synthesis of theory and practice are suspect. The Christian's social responsibility lies in minimalizing the historical manifestations of rebellion on the part of a world not yet submitted to its Lord.—D.J.H.

760. L. J. KUYPER, "The Hardness of Heart according to Biblical Perspective," *ScotJournTheol* 27 (4, '74) 459-474.

A survey of relevant OT and NT texts shows that the process of the hardening of the heart is an act in which both God and man participate. Hardening of the heart takes place in the historical process of God's redemptive purpose to deliver his people from bondage and to establish his covenant with them. Much of the difficulty that has plagued the history of the interpretation of this theme has been

the inability or unwillingness of Christian exegetes to reckon with the nature of narrative that cannot be compressed into a well-ordered, rational system.—D.J.H.

761. S. LYONNET, "Amore del prossimo, amore di Dio, obbedienza ai Comandamenti," *RassTeol* 15 (3, '74) 174-186; "Pienezza della legge, alla luce delle interpretazioni dei Padri," (4, '74) 241-256.

A discussion of NT teaching on the love of God, love of one's neighbor, and keeping the commandments according to patristic and medieval interpretation.—J.J.C.

762. O. NUSSBAUM, "Herrenmahl und Brudermahl," *BibLiturg* 47 (3, '74) 139-163.

A survey of apostolic, post-apostolic, and patristic sources concerning the practice of linking a meal of satiation to the Eucharist leaves many questions unanswered. Still these sources uniformly affirm that the Eucharist is the meal of brotherhood. Binding a meal to the Eucharist can be meaningful today in special circumstances so long as it does not obscure its ecclesial significance.—E.J.K.

763. J. PAINTER, "The Charismatic Movement and the New Testament," *Journ TheolSAfric* 7 ('74) 50-60.

The NT does not instruct or encourage all Christians to speak in tongues. The tongues of Pentecost in Acts 2 were multilingual and intelligible to all hearers. The tongues at Corinth at most are an inferior gift, of a different nature from the tongues of Pentecost. They may be nothing more than a carry-over from paganism. As such, tongues could be psychologically and therapeutically ambiguous, and must be regarded as an abnormality. But the NT does teach that each Christian has some spiritual gift by which the love of God, revealed in and through the death of Jesus, can become active and effectual in the world.—D.J.H.

764. J. J. PILCH, "Reflections on hope in the Scriptures," *ChicStud* 13 (2, '74) 185-198.

In the OT, hope is seen as the confident expectation of God's protection and blessing—which guarantees future well-being—as the fulfillment of the promises. The chief objects of hope are the land and a numerous posterity. In the NT, Jesus is recognized as the expected Messiah who, in very unexpected fashion, brings to fulfillment the hopes of his compatriots. For Paul, hope is universal in scope, not dependent upon works, oriented toward glory, certain because it looks to the final fulfillment of the promises now realized in Christ, guided by the Spirit, practiced with patient endurance, and related intimately with faith and love.—D.J.H.

765. K. H. SCHELKLE, "Die Auferstehung der Toten," *BibLeb* 15 (1, '74) 54-66.

Israel's attitude towards the resurrection of the dead developed from that of no hope beyond death to the later expectations of a general resurrection and judgment that come into the Gospels. In Christian preaching (cf. esp. 1 Cor 15) Jesus' resurrection becomes the ground for the general resurrection. Paul sees the whole bodily-existing person as moving, in death, through a mystery of change to a new creation that is entirely God's creative act. Thus does Paul Christologize the tra-

dition. But Christian resurrection is also *like* Christ's (Phil 3:10-11; 1 Cor 15:31-32; 2 Cor 4:11), and we attain it by faith and sacrament (Rom 6:2-11; Col 2:12; 3:13). In John's Gospel, eschatology is sometimes present, sometimes future. Does this mean decision now, but fulfillment in the future? Or is R. Bultmann correct in attributing the futuristic statements to a redactor? In any case, as we attempt in various ways to penetrate behind these historically conditioned concepts of faith, might we not best refrain from conjecturing about what God will do, lest we create a new mythology?—R.J.D.

766. K. H. SCHELKLE, "Königsherrschaft Gottes," *BibLeb* 15 (2, '74) 120-135.

The reign of God is studied in the OT and Judaism, the NT, and the history of the church and theology. In the Gospels the approaching reign of God is bound up with the person of Jesus, is God's gift, is beyond all human creativity and expectation, and is described according to the notions of Jesus' own time. In Paul's writings the reign of God has social significance in this time and this world, but in the Deuteropaulines it tends to refer to the kingdom of Christ in the beyond. While the reign of God is preached in the church, it is a great temptation for the church to set itself up as God's kingdom on earth.—D.J.H.

767. W. SCHRAGE, "Zur Ethik der neutestamentlichen Haustafeln," *NTStud* 21 (1, '74) 1-22.

Modern discussions of NT ethics have shown little appreciation for the household codes of Col, Eph, and 1 Pet, regarding them in most instances as an uncritical glorification of existing social norms. Without question, post-Pauline writers have drawn heavily on Hellenistic codes to summarize the duties of various classes of Christian believers, but the factors that occasioned the adaptation of these traditional forms to concrete situations in the church have yet to be explained. Attempts to characterize them as protests against eschatological "enthusiasm" or against "liberation theologies" among oppressed groups have not been convincing. Nor should they be understood as safeguards of the order of creation against the radical claims of the new age. (This tendency belongs rather to Paul.) Instead, they are grounded in the redemptive work of Jesus as Lord (cf. the frequent occurrence of such phrases as *en kyriō*). But obedience to the *Kyrios* is here no longer confined to a spiritual or ecclesiastical sphere. It becomes determinative for the totality of Christian life in confrontation with the world and its structures, and thus for social and political responsibility in particular. It is therefore no accident that the household codes begin in Col, with its cosmic perspective.—J.R.M.

768. B. SCHWANK, "Wunderbericht und Wunderkritik in den neutestamentlichen Schriften," *ErbAuf* 50 (4, '74) 259-273.

A survey of NT texts that speak in a positive way about miracles shows that they were an integral part of Jesus' preaching about the kingdom and that they served as confirmation of the apostles' preaching about Jesus. Even Paul mentions miracles in this way. But throughout the NT we also encounter an extraordinarily critical reserve toward miraculous signs in the end-time. Nowhere is it said that in the end-time signs and wonders will be useful in identifying what is correct teaching.—D.J.H.

769. E. SCHWEIZER, "Heil im Neuen Testament," *Kirchenblatt für die reformierte Schweiz* 130 (9, '74) 130-133.

For Jesus and the Synoptic Evangelists, salvation is an event that works itself out concretely in life, is rooted in faith, and reaches out beyond what is visible in order to establish the good standing of man before God for eternity. For Jesus and Paul, salvation is being put into right relationship with God, which is then expressed in everyday life and only brought to fulfillment in the coming kingdom of God. Praise to God for salvation and preaching or teaching about salvation occur in different situations and contexts, which should not be confused.—D.J.H.

770. E. D. STOCKTON, "The Woman: A Biblical Theme," *AusJournBibArch* 2 (2, '73) 106-112.

A discussion of "the woman" in the OT and NT with special emphasis on the "mother in struggle with the serpent" and the "virgin-bride."—D.J.H.

771. H. U. von BALTHASAR, "Umkehr im Neuen Testament," *IntKathZeit/Communio* 3 (6, '74) 481-491.

The German version of an article published in English in *IntCathRev/Communio* [§ 19-308].

772. A. WEISER, "Zeugnis und Erfahrung nach dem Neuen Testament," *BibLeb* 15 (2, '74) 75-86.

Christian witness is based upon and grows out of the religious experience of the Lord. It is not completely identical with confession, and its personal component distinguishes it from giving information. In Lk-Acts, witness is the way in which the fundamental experiences of Christian existence can be mediated. In the Johannine writings, witness is given to Jesus by himself, John the Baptist, his works, the Father, the Holy Spirit, the disciples, and the sacraments of baptism and the Eucharist. The center of Christian experience and witness is the historical (*geschichtlich*) Jesus and the glorified Christ.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

773. H. A. FISCHEL, "The Use of Sorites (*Climax, Gradatio*) in the Tannaitic Period," *HebUnCollAnn* 44 ('73) 119-151.

The Tannaitic and NT instances reflect the fashionableness, variety, structure, and function of the sorites in Greco-Roman rhetoric and rhetorical literature of this period and are, with some exceptions, dependent upon the Greco-Roman models. The article discusses these kinds of sorites: transmissional, catastrophic, ethical and ethico-metaphysical, circular, defensive or commissional, numerical, and prosecutorial. Examples from Greek, Latin, Jewish, and Christian literature are given. "It must thus be assumed that some of the rhetorical techniques and some of the materials of the *progymnasmata* and other handbooks were known to the Tannaim."—D.J.H.

774. B. BAGATTI, "La tradizione della chiesa di Gerusalemme sul pretorio," *Rivist Bib* 21 (4, '73) 429-432.

Recent debate on the location of the Lithostrotos could be clarified by consulting the earliest witnesses to the tradition of the Jerusalem church. Cyril of Jerusalem (ca. 330) speaks of the "studious men" who locate the Lithostrotos in the buildings belonging to Pilate; he elsewhere describes the place as being in ruins. The pilgrim of Bordeaux (333) also speaks of the Praetorium of Pilate as being in ruins and locates it in the Tyropoeon valley near the western wall of the Temple, a location that seems to be repeated by the pilgrim of Piacenza (ca. 570). To the objection that what was identified by these pilgrims is in reality the Council Hall of the Sanhedrin possibly referred to by Josephus (*War* 5.144; 6.354), it may be replied that it is not unlikely that Pilate occupied this building for administrative purposes, a common practice in past and present.—F.M.

775. P. BENOIT, "La Reconstitution Archéologique de la Forteresse Antonia," *AusJournBibArch* 2 (2, '73) 16-22.

A brief version of an article published in *HarvTheolRev* [§ 16-367]. The Praetorium of the Gospels is to be sought in the Palace of Herod, which is situated in western Jerusalem. The explanations of the pavement, the gates and porticoes, and the towers proposed by those who identify the Praetorium with the site now called the Antonia are open to serious objections. The fortress Antonia of the Herodian period was south of what is shown today as the site. What is now shown as the site is a small Roman forum from the time of Hadrian's rebuilding of Jerusalem. —D.J.H.

776. M. CASSUTO-SALZMANN, "Selected Bibliography. Publications on Archaeological Excavations and Surveys in Israel. July 1967—December 1971," *'Atiqot* 9-10 (suppl., '73) 1-54.

The items are arranged under four major headings: general studies devoted to special subjects, general surveys on archaeological activities, individual sites, and objects of unknown provenance. Some books and articles published prior to 1967 are also included. This listing continues that presented in *'Atiqot* 8 (suppl., '69). —D.J.H.

777. J. H. HUMPHREY, "Prolegomena to the Study of the Hippodrome at Caesarea Maritima," *BullAmSchOrRes* 213 ('74) 2-45.

The first part reports on the three major projects undertaken during the 1973 season of excavation at Caesarea Maritima: studying the topography of the hippodrome region, making a contour plan of the hippodrome field and the surrounding banks, and measuring and photographing the various fragments of monuments that formerly adorned the *spina*. The second part moves from the particular case of the Caesarea hippodrome to a general account of hippodromes in the eastern part of the Roman empire in order to examine the wider background to the problems of the period during which this hippodrome was in use and the nature of the chariot racing held there. J. Jeremias stated in *ZeitDeutschPalVer* 54 (1931) 279-289 that the hippodrome at Caesarea was built by Herod the Great. But all we

know definitely is that it was in existence by the middle of the 4th century A.D. Caesarea is mentioned along with Antioch-on-the-Orontes, Laodicea, Tyre, and Beirut as being pre-eminent in displays of chariot racing in the *Expositio Totius Mundi et Gentium*, a 5th- or 6th-century Latin translation of a mid-4th-century Greek original. "It may be suggested that at the date when the *Expositio* was composed, chariot racing in the old Greek aristocratic manner was dying a natural death, and that the popularity of this sport at the eastern end of the Mediterranean stemmed almost entirely from the big and relatively new hippodromes, some of which at least had been constructed with imperial funds."—D.J.H.

778. M. KRUPP, "A Review of Four Books about the Coins of Palestine," *Immanuel* 4 ('74) 55-63.

After a survey of the history of the ancient coins of Palestine, the article discusses four studies written in Modern Hebrew: A. Kindler's *Thesaurus of Judean Coins* (1958), L. Kadman and Kindler's *The Coins of Palestine Throughout the Ages* (1963), Y. Meshorer's *Jewish Coins of the Second Temple Period* (1966), and Kindler's *The Coins of the Land of Israel* (1971).—D.J.H.

779. U. LUX, "Vorläufiger Bericht über die Ausgrabung unter der Erlöserkirche im Muristan in der Altstadt von Jerusalem in den Jahren 1970 und 1971," *ZeitDeutschPalVer* 88 (2, '72) 185-201, plates 18-23.

A report on the 1971-72 excavations in the German Evangelical Church of the Redeemer in Jerusalem. Drawings of ceramic materials, plans, and photographs are provided. The material there that has long been considered part of the second wall described by Josephus can no longer be reckoned as such. Herodian pottery (37 B.C. to A.D. 70) and coins (the latest from A.D. 67/68) were found on the underside of the wall. But the third wall somewhat to the north had already been built several decades before by Herod Agrippa I.—D.J.H.

780. A. ZERON, "Lacrimatoria and Pseudo-Philo's Biblical Antiquities," *IsrExpl Journ* 23 (4, '73) 238.

In *Liber Antiquitatum Biblicarum* 62.10 Jonathan makes an agreement with David: "And now like a child that is weaned from its mother even so shall be our separation . . . And let us weep each with the other and lay up our tears in one vessel and commit the vessel to the earth, and it shall be a testimony unto us." This passage along with a 4th-century-A.D. bottle found filled with water in the tomb of a child at Siloam attest to a custom of placing vessels containing tears in the tombs of children, perhaps as a symbol of the mother's great love for her prematurely departed child. D. Barag refused to interpret Roman glass bottles as *lacrimatoria* [§ 17-710], but he must take these pieces of evidence into consideration.—D.J.H.

Dead Sea Scrolls

781. J. A. FITZMYER, "The Contribution of Qumran Aramaic to the Study of the New Testament," *NTStud* 20 (4, '74) 382-407.

(1) Aramaic texts from Qumran can contribute to our understanding of several titles used of Jesus in the Greek NT. In *11QtgJob* 24.7 (on Job 34:12) the word *mārēh* ("the Lord") provides the missing link in the development from the con-

struct and suffixal forms of *mr'* to the absolute usage of *kyrios* in the NT as a title for both Yahweh and Jesus. In *4QpsDanA*^a the Aramaic titles *brh dy 'l* ("Son of God") and *br 'lywn* ("Son of the Most High") are applied to some human being in an apocalyptic setting. On the other hand, the Qumran evidence puts the burden of proof on those who would maintain an early date for the buffer or personified usage of *m'mr'* in the discussion of the Johannine *logos*. The term *br 'nš* (or *br 'nwš*) designates an individual ("a human being" or "someone") belonging to the collectivity of mankind. But there is no instance of it as a form of address directed to some person, as a title for an expected or apocalyptic figure, or as a surrogate for "I." (2) In *1QapGen* 20.28-29 we have an instance of the laying on of hands to exorcise an unclean spirit and cure an illness. In *4Q'Amram*^b 2.3 Melchizedek appears as a heavenly being. (3) Certain elements in the story of Noah's birth in *1QapGen* give us clear Palestinian literary parallels to details in the Gospel stories of Jesus' childhood. Joseph's dream in Mt 2:13-14 is similar in some respects to Abram's in *1QapGen* 19.14-24. Finally, a list is presented of 18 isolated phrases in which there is a parallel between NT and Qumran Aramaic texts. Charts listing Palestinian Aramaic texts (35 items) and Qumran Aramaic texts (62 items) are also provided; the *editio princeps* or preliminary edition for each item is noted.—D.J.H.

782. J. O'CALLAGHAN, "El ordenador, *7Q5* y los autores griegos (Apolonio de Rodas, Aristóteles, Lisiás)," *StudPap* 13 (1, '74) 21-29. [Cf. § 18-1068.]

An attempt to fill the gaps in *7Q5* with computerized concordance data from the Teubner editions of Apollonius of Rhodes' *Argonautica*, Aristotle's *Politics*, and Lysias' *Orationes* proves negative.—S.B.M.

783. B. THIERING, "The Biblical Source of Qumran Asceticism," *JournBibLit* 93 (3, '74) 429-444.

The ascetic practices of the Qumran community included celibacy, community of possessions, fasting, vigils, sobriety of behavior, obedience to superiors, and supererogatory observance of the Law. Qumran asceticism aimed at a superhuman mode of life and was directed at bringing about a transformation of the present sin-ridden kind of human existence. It is best linked with the eschatological interests of the sect and is aptly described by the image of a woman bringing forth her first-born child (cf. *1QH* 3.6-18). Neither Hellenistic nor Iranian sources offer an adequate explanation of the Qumran ideal. Rather, it should be connected with the institution of Israelite prophecy. The members of the Qumran community observed that the prophet became "another man" under the influence of the Spirit; they attempted to anticipate in their own bodies and within the community the altered state of humankind about to be inaugurated in the new eon. Thus prophetism became allied with eschatology, because both are concerned with the renewal of creation, the manifestation of the divine within the material world. This means that the Qumran ascetic ideal is in no sense inconsistent with traditional Judaism and the OT.—D.J.H.

784. R. WEISS, "Further Notes on the Qumran Targum to Job," *JournSemStud* 19 (1, '74) 13-18.

Detailed comments on B. Jongeling's list of the contributions made by *11QtgJob*

to Aramaic vocabulary [§ 17-726]. Certain of the items were already known from previously published Aramaic texts, while others are based upon doubtful textual reconstructions or the mistakes of an inexperienced scribe who copied the text. Still others are really Hebrew forms or Hebrew words given Aramaic forms.—D.J.H.

785. A. D. YORK, "zr' *rwm'h* as an Indication of the Date of 11QtgJob?" *Journ BibLit* 93 (3, '74) 445-446.

B. Z. Wacholder in *JournBibLit* 91 (3, '72) 414 translates *zr' rwm'[h]*, a phrase referring to Elihu in 11QtgJob 20.7 (on Job 32:2), as "of a Roman family." He sees this as an indication that the Targum must predate Pompey's invasion in 64 B.C. But neither the reading of the text nor its interpretation is certain. Furthermore, the presupposition that the Targum assumes a favorable attitude toward Elihu is by no means certain. He is depicted in a very unfavorable way in both *pSot* 20d and the *Testament of Job*. Wacholder's observation contains too many unproven and unprovable conjectures to be valid as a criterion of dating.—D.J.H.

Jewish Backgrounds

786. S. AGOURIDIS, "The Son of Man in Enoch," *DeltBibMel* 2 (6, '73) 130-147.

A Christian redaction of *1 Enoch* is indicated especially by the fact that no fragments from the *Similitudes* have turned up at Qumran. From an analysis of *1 Enoch* 46, 48, 62, 63, 70, and 71, one is led to see a fluidity in the use of the title "Son of Man." It can designate the elect people of God as a corporate entity. The Son of Man is also the Messiah, the expected redeemer of the oppressed righteous ones. Whatever influences there may be from Iranian thought, the Son of Man in the *Similitudes* is related to the history of the elect people of God, their sufferings and their future glory. The Son of Man is the symbol and representative of God's righteousness over against the evil powers that oppress humankind. [The article appears in English, with a Greek summary.]—Th.S.

787r. C. ALBECK, *Einführung in die Mischna* [cf. *NTA* 16, p. 129].

S. C. REIF, *JournSemStud* 19 (1, '74) 112-118.—Albeck's method of handling the non-rabbinic (especially biblical) literature is open to severe criticism, and his utilization of rabbinic sources to prove the antiquity of the oral law is simply naive. His reliability improves as he draws nearer to the actual treatment of the Mishnah, but he is open to accusations that he has taken little or no consideration of developments in the field since his first work half a century ago. What is positively disturbing about the German version is that it has introduced over 100 errors and omissions in biblical and rabbinic references and in Hebrew quotations and transliterations. "Albeck never quite succeeded in ridding himself of certain uncritical notions but, at the same time, his mastery of the sources and his vast erudition has ensured that his work constitutes the raw materials for further more critical investigation."—D.J.H.

788. M. AVI-YONAH, "When Did Judea Become a Consular Province?" *IsrExpl Journ* 23 (4, '73) 209-213.

For many decades scholars have agreed that Judea was raised from a pretorial

to a consular province after the war of Bar Kokhba. But now archaeological, papyrological, and historical evidence suggests that this happened after the war of Quietus. Trajan had sent to Judea one of his best (and most savage) generals, Lusius Quietus, and the *legio VI Ferrata* to aid the *legio X Fretensis*. With the Roman victory Judea received the doubtful honor of becoming a consular province from 115/116 onwards.—D.J.H.

789. E. BÄMMEL, "Joasar," *ZeitDeutschPalVer* 90 (1, '74) 61-68.

A discussion of the information found in Josephus' *Antiquities* 17-18 concerning the high priest Joazar. A Boethusian, Joazar was appointed by Herod the Great shortly before his death (17.78, 164) but was removed by Archelaus on the charge of supporting rebellion (17.399). In A.D. 6 with the census of Quirinius he came back into prominence (18.3) but soon lost popular support (18.26).—D.J.H.

790. J. M. BAUMGARTEN, "Form Criticism and the Oral Law," *JournStudJud* 5 (1, '74) 34-40.

A reply to J. Neusner's critique [§ 18-1085] of the author's view [§ 17-1162] that oral transmission was the characteristic medium of Pharisaic tradition in the pre-rabbinic period. In his article and in his *Rabbinic Traditions about the Pharisees before 70* (1971) Neusner is so preoccupied with formal criteria that he has had little patience to determine the meaning of the texts he cites. His allegation that at Yavneh there began a ritual of memorization that claimed to transmit "the exact words revealed by Moses at Sinai" is an unfounded distortion of the concept of oral law. Furthermore, it is hard to accept the theory that the Pharisees abandoned written tradition for oral transmission in the Yavneh period. Also, if the Pharisees had published their halakah in written texts, why did the rabbis at Yavneh not produce them in order to bolster their authority?—D.J.H.

791. F. BEDODI, "I 'nomina sacra' nei papiri greci veterotestamentari precristiani," *StudPap* 13 (2, '74) 89-103.

To show how the *nōmina sacra* are treated in the pre-Christian OT papyri from Jewish Hellenistic and Palestinian milieus can shed some light on the use of these names in more recent papyri. The article examines the few pre-Christian Greek papyri hitherto published (P. Ryl. Gk. 458, P. Fuad Gk. 266, 7Q1 and 7Q2), lists the instances where the names occur, and concludes: (1) there are seven such names in the MSS examined (*anthrōpos*, *Israēl*, *mētēr*, *ouranos*, *patēr*, *huios*, the divine name *Yhwh*, and *theos*); (2) they have neither contraction nor abbreviation; (3) only the divine name receives special treatment.—S.B.M.

792. F. BLANCHETIÈRE, "Juifs et non-Juifs. Essai sur la diaspora en Asie Mineure," *RevHistPhilRel* 54 (3, '74) 367-382.

(1) It is likely that there were contacts between Judea and Asia Minor before Alexander's conquest. A Jewish presence at least on the Ionian coast is very probable. According to Josephus' *Antiquities* 12.119 (though there are historical problems regarding this text) Seleucus Nicator, who ruled from 312 to 281 B.C., is said to have given Jews citizenship in the cities he founded in Asia. At any rate, by 204-201 B.C. Jews were being settled in Phrygia and Lydia (*Antiquities*

12.147-153). The increase in their presence was due to voluntary settling, deportation, and colonization. (2) The Jews were allowed to live according to the principles of monotheism, to have assemblies in their synagogues, to observe the Sabbath rest, to collect the half-shekel tax for the Temple in Jerusalem, and to be exempt from military service. These privileges aroused some anti-Jewish sentiment. (3) Greek may have been used as the liturgical language, though this is not certain. The general attitude of Asian Jews toward Hellenistic culture was probably more positive than that of other Jews. Proselytes and sympathizers were attracted to Judaism, while some Jews played roles in pagan cults and influenced them (e.g. that of Sabazios). On the whole, Asian Judaism appears to have contributed much to that blend of East and West that was the mark of pre-Constantinian Anatolia; at the same time, it was strongly influenced by that culture.—D.J.H.

793. F. BÖHL, "Über das Verhältnis von Shetija-Stein und Nabel der Welt in der Kosmogonie der Rabbinen," *ZeitDeutschMorgGes* 124 (2, '74) 253-270.

In Tannaitic literature the 'bn štyh, the stone in the holy of holies in the Temple at Jerusalem, was seen as the peg (*Weberpflock*) that is not only the starting point of the web (= the world) but also its midpoint. The tradition of Jerusalem as the navel of the world arose in Hellenistic Judaism but did not make its way into Tannaitic literature. Only in Amoraic times were these two concepts, which are both based on a microcosmic/macrocosmic comparison, joined together.—D.J.H.

794r. J. BOWKER, *Jesus and the Pharisees* [cf. *NTA* 18, p. 123].

J. NEUSNER, *The Rabbinic Traditions about the Pharisees* [cf. *NTA* 16, p. 388].

S. ZEITLIN, "Spurious Interpretations of Rabbinic Sources in the Studies of the Pharisees and Pharisaism," *JewQuartRev* 65 (2, '74) 122-135.—Bowker's theory that the *Pharisaioi* of Josephus and the Gospels are not identical with the *perūšim* of the Talmud rests on his failure to distinguish between *perūšim* meaning "separatists" and *Perūšim* as applied to the sages by the Sadducees and other opponents. If the author had been versed in the Talmud, he would have known that the Pharisees referred to by the Sadducees were the predecessors of all the later rabbis. His view that Jesus was tried by the Sanhedrin as a "rebellious elder" does not take into account the fact that the concept was introduced at Yavneh after A.D. 70 to describe a member of the Sanhedrin who revolted against the decision of his colleagues.

Many of Neusner's comments on individual texts reveal the lack of comprehension and proper understanding of the Talmudic passages with which he deals. His volumes on the Pharisees as well as his *History of the Jews in Babylonia* (1965-70) "contain many distortions about the rabbinic traditions concerning the Pharisees and the history of the Jews in Babylonia."—D.J.H.

795. S. P. BROCK, "Sarah and the Aqedah," *Muséon* 87 (1-2, '74) 67-77.

The biblical account of the sacrifice of Isaac in Gen 22 makes no reference at all to Sarah, but this silence has given rise to haggadic expansions about her in

both Jewish and Christian tradition. Christian homilists such as Ephraem Graecus, Romanos, and Amphilochius exploit this situation to the full, but their methods are very similar to those of their Jewish counterparts. Whether this Christian haggadah is ultimately based on Jewish sources now lost, or was the independent product of a general method of exegesis taken over by Christianity from Judaism, does not seem to be a question capable of a firm answer, "although my own impression is that the latter is more likely to be the correct explanation."—D.J.H.

796. A.-H. CHROUST, "A Fragment of Aristotle's On Philosophy in Philo of Alexandria, *De Opificio Mundi* I, 7," *DivThom* 77 (2, '74) 224-235.

In *De Opificio Mundi* 1.7 Philo speaks of those who say that the world is without beginning and end and who postulate a vast inactivity in God. Philo is probably referring to arguments that Aristotle had made in his now lost *De Philosophia* in order to disprove the Platonic thesis that the universe had a beginning in time and hence must have been created in time.—D.J.H.

797. J. DANIÉLOU, "Apocalyptique juive et messianisme chrétien," *Quatre Fleuves* 2 ('74) 10-21.

"Apocalyptic" can serve to describe the congeries of realities and representations that prevailed in Palestinian Judaism between the beginning of the 2nd century B.C. and the end of the 1st century A.D. The term has to do with a political situation as well as with a moment in the history of salvation. It also has cultural connotations, for it designates the unveiling (*apokalypsis*) of the secrets of the sacred cosmos and the sacred times. Within this context the Christian event has reference not only to the apocalyptic mode of expression but also to the realm of politics and Jewish national messianism, as well as to the eschatological perspective. Accordingly, this article takes up Judaism and Christianity as they confronted the imminence of the end of time, the first Christian communities as they encountered Jewish political messianism (e.g. Mk 13:6; *Didache* 16.1; 2 Thes 2:1-3), and the Christian interpretations of the unfolding of the eschaton in time (the double parousia and the notion of the *Zwischenzeit*). Setting Christian messianism within the context of Jewish apocalyptic allows us to get at the substantial kernel of eschatology, which is constitutive of the history of salvation and of the Christian faith, and to distinguish it from the political and cultural shell that surrounds it.—S.B.M.

798. P. EICHER, "Einsicht in den Gang der Geschichte. Möglichkeiten und Grenzen einer sachgerechten Interpretation des apokalyptischen Materials," *Bib Kirch* 29 (4, '74) 126-131.

Some apparently foreign features of Jewish apocalyptic such as pseudepigraphy, calculation of the times, and the revelatory vision become relevant to our own self-understanding when we consider their existential significance within their historical context, i.e. solidarity with the past, hope for the future, and insistence on a superior wisdom. Jesus himself was not an apocalyptic, though for early Christian theology he fulfilled apocalyptic expectations. Apocalyptic thinking is open to the dangers of making the past the only norm for the present, anxiety toward the present and political aggressiveness or passivity, and denigrating immediate religious experience.—D.J.H.

799. J. G. GAMMIE, "Spatial and Ethical Dualism in Jewish Wisdom and Apocalyptic Literature," *JournBibLit* 93 (3, '74) 356-385.

Ten kinds of dualism can be distinguished: cosmic, temporal, ethical, psychological, spatial, theological, physical, metaphysical, soteriological, and cosmological (or ontological). In wisdom literature (especially where wisdom is objectified, personified, or hypostatized) there is a trend in the direction of a marked heaven-earth dualism. Job alone has pressed this conception into the theological service of explaining the anomaly of seemingly undeserved suffering. This spatial dualism is also to be found in apocalyptic writings such as Daniel, *1 Enoch*, *Testaments of the Twelve Patriarchs*, *Jubilees*, the Qumran scrolls, *4 Ezra*, and *2 Baruch*. Ethical dualism ("the righteous" and "the ungodly") remains a prominent teaching in Jewish wisdom and apocalyptic literature but is capable of a variety of expressions and refinements. Among these are flexibility and reversibility in dividing mankind into groups, basing the division on a universal division into pairs of all the works of the Most High, seeing in each person an internal polarization of opposing counsels or mental dispositions, concern with the eschatological destinies of the righteous and the ungodly, identifying the sons of Israel as the righteous and non-Israelites as the ungodly, and combatting the concept's inherent weakness of fostering self-righteousness. We may suppose that "wisdom literature constituted at least one of the sources from which apocalyptic writers inherited the concepts of spatial and ethical dualism."—D.J.H.

800. R. P. GORDON, "Sperber's Edition of the Targum to the Prophets: A Critique," *JewQuartRev* 64 (4, '74) 314-321.

A. Sperber's choice of MSS and his accuracy in recording the data in his edition of *Targum Jonathan* of the Former Prophets (1959) and the Latter Prophets (1962) have been questioned. But examination of the sections on Isaiah and the last six Minor Prophets shows that the incidence of significant consonantal errors is quite small and no greater than in many other works of comparable dimensions. Most of the errors are in the vocalization—a vocalization that in any case does not present the authentic Babylonian tradition. The use of the secondary MSS is less than satisfactory. A revision of Sperber's work on the Prophets is feasible and could be planned so as to include the available Babylonian material. The MS situation is somewhat different for *Targum Onkelos*, and revision on the basis of Sperber's work there would be neither easy nor desirable.—D.J.H.

801. I. GRUENWALD, "The Jewish Esoteric Literature in the Time of the Mishnah and Talmud," *Immanuel* 4 ('74) 37-46.

The esoteric character of apocalyptic lies in its relationship to the revelation of the divine word in Scripture. Apocalyptic reveals those layers of thought and expression that assumedly had not been revealed in an explicit way in Scripture. In Merkabah mysticism the notion of excluding those who are not worthy from experiencing the vision of the divine chariot becomes the main esoteric element. If esotericism is qualified as a revelation about the previous revelation in Scripture, then Merkabah mysticism is principally an exclusive revelation and not an esoteric revelation.—D.J.H.

802. W. HARNISCH, "Das Geschichtsverständnis der Apokalyptik," *BibKirch* 29 (4, '74) 121-125.

Rather than classifying Jewish apocalyptic literature according to literary genre, we must look to those motifs (dualism, pessimism, universalism, individualism, determinism) that are common to these writings. Analysis of texts from *4 Ezra* reveals some dimensions of the apocalyptic understanding of history: the present age has been inaugurated by Adam's fall, but the future age will begin after the cosmic catastrophe (7:10b-14); now is the time to lay up a treasure of good works (7:77); the time-span of the present age is hidden from human calculation (4:35-37).—D.J.H.

803. G. E. HOWARD, "The 'Aberrant' Text of Philo's Quotations Reconsidered," *HebUnCollAnn* 44 ('73) 197-209.

W. P. M. Walters, better known as P. Katz, in his *Philo's Bible* (1950) argued that the Septuagint was Philo's Bible and that those discordant quotations found in the lemmata of MSS UF(L) represent an aberrant text inserted later. There are, however, some problems connected with his methodology. (1) There are several instances where Philo's exposition of the biblical text supports the MSS UF(L). (2) Katz overemphasized the Aquilan nature of the aberrant quotations. In reality, the quotations, though often like Aquila's version, are often distinct from it. At times Philo appears to have used a pre-Aquilan *kaige* text or at least a text with similar characteristics. But on the whole the aberrant text, though possibly including *kaige* readings, is not itself *kaige*. (3) In some instances Katz was not careful in checking the exposition of a Scripture quotation, both in its original and subsequent appearances, in order to confirm the authentic reading of the lemma.—D.J.H.

804. J. C. H. LEBRAM, "Die literarische Form des vierten Makkabäerbuches," *VigChrist* 28 (2, '74) 81-96.

4 Maccabees starts out as a well-ordered philosophical diatribe, but at 3.19 it turns suddenly from ancient Israelite history to the martyrdom of Eleazar, the seven brothers, and their mother. In the second part (3.19-18.24) the description of the martyrs has been taken out of its original connection with Maccabean history and made the subject of an epideictic discourse. The author has given this discourse a form that betrays the strong influence of the Athenian funeral oration (*epitaphios logos*), whose patterns and techniques were traditional in the schools of rhetoric. The funeral oration was especially suitable for developing the story about the martyrs because themes that were prominent in the Judaism of the Maccabean period—opposition to tyranny, military struggle on behalf of the Law and piety, belief in the resurrection of the martyrs—came very close to the sentiments of the funeral oration.—D.J.H.

805. R. LE DÉAUT, "Targumic Literature and New Testament Interpretation," *BibTheolBull* 4 (3, '74) 243-289.

Instances of how the Targums serve to clarify NT issues are presented under five major headings: Synoptic Gospels, Pauline writings, other books of the NT, the Johannine Gospel, and general themes. The examples establish that it is possible

and necessary to utilize the Targumic literature in NT interpretation under certain conditions that must be clearly defined and with methods that have still to be perfected. The Targums should be granted a greater share in NT exegesis than they have been in the past, and this without yielding to the temptation of pan-targumism.—D.J.H.

806. B. Z. LURIA, “‘ry hkhnym bymy byt šny” [Priestly Cities in the Days of the Second Temple], *HebUnCollAnn* 44 ('73) 1-18 [Hebrew section], map.

An examination of the sources to determine in what cities outside Jerusalem the priestly families had fixed residences in the period of the Second Temple. In Judah from the return to Zion until the time of the Hasmonean kings they had fixed residences in Mozah, Mizpah, Beth-haccherem, Bether, Kefar Ḥabtah, Phichola, Bethphage, Beth-shemesh, Modein, Beth-s^eba'im, and Beth-m^eqoshesh. In Judea from the time of the Hasmonean kings to the destruction of the Temple they also had fixed residences in Gophna, Beth-rimah, Zeredah, Kefar Barqai, the plain of Jericho, Kefar ‘Uthnai, and Sepphoris. A map showing the location of these cities is appended to the article.—D.J.H.

807r. J. LUZÁRRAGA, *Las tradiciones de la nube en la Biblia y en el Judaismo primitivo* [cf. *NTA* 18, p. 259].

L. SABOURIN, “The Biblical Cloud. Terminology and Traditions,” *BibTheolBull* 4 (3, '74) 290-311.—A detailed description designed to make accessible the work's more significant conclusions. Among the NT matters discussed are the cloud motif in relation to the transfiguration, the ascension, eschatology, and the Holy Spirit. The study illustrates the midrashic method well and clarifies the exegesis of many biblical texts.—D.J.H.

808. H. MANTEL, “The Dichotomy of Judaism During the Second Temple,” *HebUnCollAnn* 44 ('73) 55-87.

The controversy between the Sadducees and the Pharisees was nothing but a continuation of the one between the Zadokite high priests and the autonomous community of the Jews who had returned from the Babylonian Exile, both strongly coherent groups in the first part of the Persian era. Moreover, the nucleus of the dispute may have been there already during the period of the First Temple. In Hellenistic, Hasmonean, and Roman times the high priest and his followers became known as Sadducees and Boethusians. The community of the Exile became first the *ḥasidîm* of the Maccabean era and then the Pharisees. For the Sadducees and Boethusians the Temple cult was of supreme importance, while the Pharisees emphasized the religious life of the individual and the study of the Law. The Qumran community appears to have made a synthesis between the two chief parties.—D.J.H.

809. P.-G. MÜLLER, “Entstehen und Anliegen der Apokalyptik,” *BibKirch* 29 (4, '74) 110-115.

The prominence of Jewish apocalyptic literature from 165 B.C. to A.D. 90 must be viewed against the background of the political events and religious movements of the period. The major concerns of the apocalyptic writings are hoping for a new and better age, penetrating the divine mysteries, embodying living prophecy and wisdom in Israel, and providing pastoral encouragement.—D.J.H.

810. P.-G. MÜLLER, "Ratlos vor der Apokalyptik. Literaturbericht zur Einführung in das Thema 'Apokalyptik,'" *BibKirch* 29 (4, '74) 146-149.

This survey of tools relevant to the study of Jewish apocalyptic literature deals with introductions to its thought-content, texts, introductions to the literature, and bibliography.—D.J.H.

811. A. PAUL, "Bulletin de littérature intertestamentaire," *RechSciRel* 62 (3, '74) 401-434.

The descriptions and evaluations of studies published in various languages are arranged under these headings: general discussions (two items), the sources of rabbinic Judaism (six items), Philo of Alexandria (five items), pseudepigraphical writings (six items), the Septuagint (three items), and miscellanea (four items).—D.J.H.

812. S. PINES, "From Darkness into Great Light," *Immanuel* 4 ('74) 47-51.

In the light of parallels and contrasts between the *Passover Haggadah* and Melito's *Peri Pascha, Joseph and Asenath*, Philo's writings, and the Wisdom of Solomon, it is possible to suppose that to a certain extent the *Passover Haggadah* was influenced (whether by way of taking over certain patterns or by way of polemics) by Hellenistic texts. [In an additional note (pp. 51-54) D. Flusser calls attention to the influence of the *dayyēnū* litany of the *Passover Haggadah* in Christian and Jewish liturgical compositions.]—D.J.H.

813. T. RAJAK, "Justus of Tiberias," *Classical Quarterly* 23 (2, '73) 345-368.

The article discusses Tiberias in the 1st century A.D., Justus and the revolt of A.D. 66, his polemic against Josephus and Josephus' counter-polemic, his *The Jewish Kings*, and his place in Jewish history. Justus' literary achievements must have been very limited. The late evidence about his writings is of little value; even the notice of Photius scarcely increases our knowledge. We must depend on the writings of Josephus, who was his contemporary. Justus' interest lies in his being a representative type, a product of those Hellenized or partly Hellenized Palestinian cities that we should like to understand better. In 66 the allegiances and assumptions of such people were put to the test, and it is instructive to observe what happened to Justus in these circumstances. The comparison with Josephus adds significance to the picture. The two men knew the war to be foolish, and their purposes were basically the same. The reason why they clashed was that each was playing his own double game, and they were not synchronized. When Vespasian was nearing Tiberias, Justus fled to the protection of Agrippa II and remained with him at Berytus as his secretary. Through Agrippa's intervention he evaded Vespasian's death sentence.—D.J.H.

814. P. L. REDDITT, "Postexilic Eschatological Prophecy and the Rise of Apocalyptic Literature," *OhioJournRelStud* 2 (2, '74) 25-39.

Apocalyptic arose primarily, though not exclusively, from post-exilic Jewish prophecy. The overall structure of the apocalypse, the interpreting angel, and the strange symbolism were contributed by First Zechariah. Deutero- and Trito-Isaiah, Isa 24-27, Joel, and Deutero- and Trito-Zechariah all developed variations of a single eschatological model and kept eschatological hopes alive within an

increasingly legalistic and eventually theocratic people. The concept of the destruction of this world with the deliverance of God's people from the midst of the turmoil was the legacy of Deutero-Isaiah (51:6). The image of new heavens and a new earth was first suggested in Trito-Isaiah (65:17). In Joel 3:3-5 (2:30-32 in English) an eschatological remnant was depicted by distinguishing between all Israel (or even all peoples) and those who will choose God and who will be chosen by him. In Deutero-Zechariah the divine warrior resurfaced, and in Trito-Zechariah the heavenly "saints" shared dominion with God. When the events surrounding the Maccabean revolt led many of the nation to rally behind its new heroes, at least a part of the eschatological community broke away, perhaps after suffering some casualties (see Dan 11:35). Its response to these new trials was a new literary form and a new outlook, as these scattered motifs coalesced with Zechariah's style of presentation, and the apocalypse with its peculiar message was fully born in the book of Daniel.—D.J.H.

815. P. SCHÄFER, "Tempel und Schöpfung. Zur Interpretation einiger Heiligtums-traditionen in der rabbinischen Literatur," *Kairos* 16 (2, '74) 122-133.

Rabbinic texts that connect the creation with the Temple are studied under five major headings: the creation of the world from Zion as the midpoint, the foundation stone, the light from the Temple, the creation of man, and the completion of creation with Moses' erection of the tabernacle in the wilderness. The Temple is an essential and central factor in that stream of cosmological speculation which is focused on "the work of creation" as well as that stream which is oriented toward salvation history and ethics. The Temple is constitutive for the origin and history of the world as the place of meeting between God and man. Analysis of the theme of Temple and creation indicates that the customary equation of Pharisaism with rabbinic Judaism is a cliché that does not correspond to the complexities and refinements of rabbinic Judaism.—D.J.H.

816. P. SCHÄFER, "Die Torah der messianischen Zeit," *ZeitNTWiss* 65 (1-2, '74) 27-42.

It is widely supposed, as background for certain NT passages, that rabbinic Judaism expected either a new Law or the definitive abolition of the Law in the messianic age. An examination of all the relevant rabbinic texts shows that neither was the case. At most one finds traces, in the more radical circles, of a notion of changes in the Law in the end-time. The common expectation among the rabbis was that in the messianic age the Law would be perfectly understood and restored to its original unity.—G.W.M.

817. M. SCHATKIN, "The Maccabean Martyrs," *VigChrist* 28 (2, '74) 97-113.

An outline of the development of the cult of Eleazar, the seven brothers, and their mother, who were martyred under Antiochus IV Epiphanes (2 Macc 6:18-8:41; 4 *Maccabees*). Theirs is the only martyrdom commemorated by Jews and Christians alike. The main part of the article traces the cult in Jewish and Christian circles from their martyrdom in Antioch (not Jerusalem) in 117 B.C. to the re-discovery of their relics in 1876 under the main altar of St. Peter in Chains at Rome, where they were deposited in the 6th century.—D.J.H.

818. E. TESTA, "Reazione delle correnti religiose giudaiche e cristiane sulla distruzione di Gerusalemme (I-II secolo d.C.)," *RivistBib* 21 (3, '73) 301-324.

A careful analysis of the principal literary texts of the 1st and 2nd centuries leads to the conclusion that the catastrophic destruction of Jerusalem in A.D. 70 created a fundamental literary problem with a strong influence on both Jewish and Christian writers. Jewish writers dreamt of an earthly restoration, while Christians expected a transformation of Zion and the old cult, or a total spiritualization of both. This catastrophe, however, was considered by all of them to be a special intervention of God in human history.—C.S.

819. D. USSISHKIN, "'The Rock Called Peristereon,'" *IsrExplJourn* 24 (1, '74) 70-72, plate 10.

In describing the siege-wall that Titus built around Jerusalem, Josephus in *War* 5.504-505 mentions a place labelled "the rock called dovecote (*peristereōn*)."¹ This phrase probably refers to the Silwan necropolis dating from the period of the First Temple. By the 1st century A.D. all the tombs had long been empty and open; the square and rectangular openings looked relatively small from the City of David and may well have resembled pigeon-holes. The identification fits both the topography of the area and Josephus' description.—D.J.H.

820. B. Z. WACHOLDER, "The Calendar of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period," *HebUnCollAnn* 44 ('73) 153-196.

The observance of the sabbatical year, when agricultural activity ceased and debts were cancelled, remained a living institution from post-Exilic times to about the 5th century A.D. This study reviews the evidence from Neh 10:31 to three 4th- and 5th-century-A.D. tombstone inscriptions from Sodom. B. Zuckermann's calendar of sabbatical years published in 1856 is no longer acceptable in light of the recently discovered epigraphical and papyrological documents. A 12-page appendix presents a revised calendar of sabbatical cycles from 519/18 B.C. to A.D. 440/41.—D.J.H.

821. D. S. WALLACE-HADRILL, "Eusebius of Caesarea and the *Testimonium Flavianum* (Josephus, *Antiquities*, XVIII. 63f.)," *JournEcclHist* 25 (4, '74) 353-362.

An analysis of the *Testimonium Flavianum* as it appears in Eusebius' *Demonstratio Evangelica* 3.5.105-106, *Ecclesiastical History* 1.11.7-8, and *Theophany* 5.44. We must conclude that Eusebius used different copies of Josephus at different times and that the copies he used represented different stages of assimilation. It was not a matter of first importance to Eusebius whether *tis* was included in the quotation or not. The Josephan text reached him in an already Christianized form and may well have seemed to him no more offensive than a Jew's hesitant reference to Jesus when writing for other non-Christians, Jewish or pagan. It is exceedingly improbable that Eusebius himself is to be held responsible for the alteration of Josephus' text, as some have held him to be. "If he had perpetrated what would be one of the cleverest frauds of literary history, can we believe that he would have treated his own fraud in the almost casual manner of quoting the *Testimonium* differently on three occasions? As an historian, Eusebius was of too great stature to falsify his documents, too great, indeed, to need to do so."—D.J.H.

822. S. WEST, "Joseph and Asenath: A Neglected Greek Romance," *Classical Quarterly* 24 (1, '74) 70-81.

It seems perfectly natural to describe *Joseph and Asenath* as a romance; throughout the narrative, love determines the action. Its ethics and doctrine of justification are distinctively Jewish, as is the author's rather *laissez-faire* attitude toward the conversion of the pagan world. It is a further instance of the fashion exemplified in the tragedies of Ezekiel and the historical work of Demetrius. In spirit it is nearest to the *Letter of Aristeas*. Both, like Esther and Daniel, are *Hofgeschichten*, a type of story that lost its popularity under Roman rule; they exemplify the theme developed by Sir 39:3 ff. in praise of the ideal scribe, the man who combines piety and learning. There is a reasonable chance that *Joseph and Asenath* is older than the romances of Chariton; at all events, it is earlier than most of the extant romances. Thus, it is clearly debatable whether *Joseph and Asenath* is a crude imitation of a genre already established as respectable, or typical of a class of popular narrative that stimulated Chariton and other literary men to more polished productions.—D.J.H.

823. A. D. YORK, "The Dating of Targumic Literature," *JournStudJud* 5 (1, '74) 49-62.

The assumption that the Palestinian Targum of the Pentateuch is either prior to or contemporaneous with the NT and so is unique among targumic literature in its value for NT studies, has not been proved. While the evidence indicates a great antiquity for written targums to many portions of the Bible, no effective method has as yet been devised to distinguish between the recension of a particular targumic text and the tradition that underlies that text. Those scholars who follow P. Kahle proceed as if the problem of dating were settled, refer to the Palestinian Targum, tend toward parallelomania, assume that proving a given text to be ancient proves that the Palestinian Targum is ancient, and avoid non-Palestinian targums as being inferior. On the other hand, the Kahle school is to be commended for emphasizing the antiquity of written targums and for drawing attention to the relationship between the NT and the targums.—D.J.H.

Greco-Roman Backgrounds

824. H. DÖRRIE, "Zur Methodik antiker Exegese," *ZeitNTWiss* 65 (1-2, '74) 121-138.

Exegesis in the ancient world, Christian as well as non-Christian, developed its techniques and identified its goals in the context of ancient education in which the interpretation of Homer played a dominant role. A history of the development and varieties of exegetical methods applied to Homer provides a background for understanding the methods and concerns of Philo and the early Christians.—G.W.M.

825. C. J. HEMER, "Audeitorion," *TynBull* 24 ('73) 128.

The Greek word *audeitorion* ("lecture hall") found on an early 2nd-century-A.D. inscription from Ephesus comes from the Latin *auditorium*, which is frequently used in the same sense in the context of Silver Latin rhetoric. It is another example of the increasing abundance of borrowings and transliterations of

Latin words in the epigraphy of Ephesus from the 1st century A.D. onwards.
—D.J.H.

826. G. THEISSEN, "Soziale Schichtung in der korinthischen Gemeinde. Ein Beitrag zur Soziologie des hellenistischen Urchristentums," *ZeitNTWiss* 65 (3-4, '74) 232-272.

References to official positions, "households," provisions made for missionaries and the community, and journeys to distant places in connection with many of those Corinthians mentioned by name in the NT indicate that the "upper classes" constituted a substantial part (though not a majority; cf. 1 Cor 1:26) of the Corinthian community. After its refounding as a Roman colony, Corinth had quickly become a commercial, financial, handicraft, and political center. In such an atmosphere, tensions between social classes would naturally have been more severe than in other places. While Paul recognized that most Corinthian Christians were from the lower classes, the ones baptized by him (Crispus, Gaius, Stephanas) belonged to the upper classes. Early Hellenistic Christianity was neither a proletarian movement of the lower classes nor a matter for the upper classes only. Rather, it sought to bring together the different classes with their different interests, customs, and self-understandings. Its "loving patriarchalism" can be seen in the deutero-Pauline and Pastoral epistles as well as in Paul's own writings (e.g. 1 Cor 7:21-24; 11:3-16).—D.J.H.

The Early Church

827. J.-C. BASSET, "Le psaume 22 (LXX:21) et la croix chez les pères (Un emploi du fichier du Centre d'analyse et de documentation patristiques)," *RevHistPhilRel* 54 (3, '74) 383-389.

An illustration of how the data gathered at the Centre d'Analyse et de Documentation patristiques (CADP) of the Protestant theological faculty at Strasbourg may be used. Ps 22 has been chosen because it was used extensively by early Christian writers in connection with Jesus' death. General tendencies in the history of the interpretation of Ps 22 from the Apostolic Fathers to Augustine are listed.—D.J.H.

828r. J. H. CHARLESWORTH (ed.), *The Odes of Solomon* [cf. *NTA* 18, pp. 398-399].

S. P. BROCK, *JournBibLit* 93 (4, '74) 623-625.—A number of misplaced vowel signs and misprints will cause trouble for the tiro in Syriac but will be recognized readily by the more expert. Since the *Odes* are extremely obscure in places, it is not surprising that there are places where C's rendering differs considerably from that of earlier translators and that there are several instances where one would want to take issue with his translation. More space might have been given over to other, equally possible, translations and to mention of further biblical allusions. The philological notes should be treated with a little caution by the non-specialist. Some of the arguments for the origin and date of the *Odes* (e.g. the Holy Spirit as feminine) are not very logical. "Charlesworth has done an excellent service in bringing out this very handy edition, which, for all its various blemishes, will certainly become a standard one."—D.J.H.

829r. ——, *Idem*.

G. J. REININK, *JournStudJud* 5 (1, '74) 64-68.—The inclusion of readings of the *Odes* found in the Coptic *Pistis Sophia* and the Greek Bodmer Papyrus XI make this new edition especially welcome. The revision of the text underlying the edition of J. R. Harris and A. Mingana and the relegation of their many emendations to the text-critical apparatus are among its most important contributions. Four pages of detailed comments on readings, translations, and interpretations are presented.—D.J.H.

830. F. DATTLER, "Pedro em Roma," *RevistEclBras* 34 (134, '74) 358-359.

A brief note discussing the biblical evidence for Peter's stay in Rome. There seems to be a very old tradition linking the person of Peter to the origins of the church in Rome.—S.B.M.

831. K. P. DONFRIED, "The Theology of Second Clement," *HarvTheolRev* 66 (4, '73) 487-501.

2 Clement is a hortatory address with a clear threefold pattern: a theological section describing God's saving action in Jesus Christ (1.1—2.7); an ethical section developing the consequences of the theological assertions (3.1—14.5); an eschatological section summarizing the theme of blessing and curses (15.1—18.2). *2 Clement* 1.4-8 contains fragments of a hymnic confession taken over by the author from his congregation. The credo, however, had been misinterpreted in a libertinistic and gnostic direction. To correct this situation the author takes up the hymnic confession and other related materials, and tries to reinterpret them correctly. Whereas his opponents had moved too far in the direction of the present nature of salvation, our author overstresses the futurity of salvation. While both directions are correct, it is their exclusive character that leads to distortion. It might well be that the author of *2 Clement* felt that only such an extreme moralism would bring his opponents to their senses. *2 Clement* was probably composed ca. A.D. 98-100 by those Corinthian presbyters who had been reinstated through the successful intervention of *1 Clement*. The address was perhaps read before the congregation at Corinth by one of the presbyters. The threefold pattern of theological section, ethical exhortations, and eschatological warnings is also found in 1 John and 2 Peter.—D.J.H.

832. L. EIZENHÖFER, "Das Gemeindegebet aus dem ersten Klemensbrief in einem karolingischen Gebetbuch," *Sacris Erudiri* 21 ('72-'73) 223-240.

A. Wilmart in his book *Precum libelli quattuor aevi Karolini* (1940) included as his first selection a text from Troyes, Bibl. mun. MS. 1742, folios 52^v-80. This includes the edition of a 9th-century (ca. A.D. 804) prayer, the so-called *Oratio pulchra*, which in fact is a translation or partial paraphrase of the community prayer found in *1 Clement* 59.4—64.1. The text is compared with the Greek original and with other Latin versions. At the end of the article E. Dekkers adds some brief remarks, mostly bibliographical.—M.A.F.

833. H. A. FREI, "Metanoia im 'Hirten' des Hermas," *IntKirchZeit* 64 (2, '74) 118-139, (3, '74) 189-202.

Despite the publication of numerous books and articles in recent decades about

the notion of penance or repentance in Hermas' *Shepherd*, a thoroughgoing analysis of its use of *metanoia* is still needed. Special attention must be given to *Mandates* 4.3. Does Hermas presuppose such a rigorist view of the church as a sinless community that he allowed for the forgiveness of post-baptismal sin only once and within the limited period of a "jubilee"? Or does Hermas presuppose, as B. Poschmann argued, more frequent access to *paenitentia secunda* for sin occurring after baptism? Or, perhaps, is the *Shepherd* actually attempting a reconciliation of both contrary views by stress on divergent practices? Another problem that needs further research is the question of Hermas' understanding of *metanoia* either as reconciliation with the church or as forgiveness by God.

Closer analysis of the use of *metanoia* (used 55 times) and *metanoein* (93 times) in the *Shepherd* proves that they are not *termini technici* for the institution of "penance" as it came to be practiced later in the church. What Hermas stresses is God's merciful initiative toward the sinner during a definite time of grace. For him *metanoia* is not retrospective but describes a manner of confronting the future. [To be continued.]—M.A.F.

834. A. F. J. KLIJN, "The Study of Jewish Christianity," *NTStud* 20 (4, '74) 419-431.

A survey of the study of Jewish Christianity from F. C. Baur to the present in order to show the development of the term "Jewish Christian," along with a statement of what can now be regarded as belonging to this field. The study of Jewish Christianity deals with such Jewish elements in the primitive church as are not available in the NT and were either neglected or adapted by a developing orthodoxy. The many Jewish-Christian ideas that may collectively be called "Jewish Christianity" cannot be combined into one clear-cut or well-defined theology. We are dealing with isolated phenomena and can, therefore, only speak of the Jewish Christianity of a particular writing or of a particular group of Christians.—D.J.H.

835. U. LUZ, "Erwägungen zur Entstehung des 'Frühkatholizismus'. Eine Skizze," *ZeitNTWiss* 65 (1-2, '74) 88-111.

Without attempting to provide an agreed definition of "early catholicism," one may recognize the following characteristics: a conscious reference to the "apostolic" period, a distinction between orthodoxy and heresy, a stress on ethics, and an assurance of true doctrine through the visible "official" church. It was Gnosticism and its predecessors that precipitated the establishment of early catholicism. But neither external nor internal influences determined exclusively the development of the phenomenon. The lines of development can be seen from an analysis of such NT documents as the Pastorals, Jude and 2 Peter, the Johannine writings, and Mk 9:38-40. The resultant picture provides material for judgments about the interpretation, evaluation, activity, and canonical history associated with early catholicism.—G.W.M.

836. B. J. MALINA, "Jewish Christianity: A Select Bibliography," *AusJournBib Arch* 2 (2, '73) 60-65.

A list of books and articles dealing with bibliography, primary sources, geography, and various other topics relevant to the study of the phenomenon labelled "Jewish Christianity."—D.J.H.

837. E. H. MERRILL, "The Odes of Solomon and the Acts of Thomas: A Comparative Study," *JournEvangTheolSoc* 17 (4, '74) 231-234.

There are compelling points of similarity between the *Odes of Solomon* and the *Acts of Thomas*: Christ's descent into hell, his opening a way to heaven, his adapting himself to human perception, his work as a contest, etc. There are also notable differences: (1) the distinction between the soul and the body in the *Acts*; (2) the antithesis between Christ and Satan in the *Acts* as opposed to that between Christ and the earth in the *Odes*. Both works represent the orthodox theology of the early Syrian church, but their dependence (certainly that of the *Acts* upon the *Odes*) is not so much conscious as intuitive. Both draw from the same OT and NT wells of inspiration.—D.J.H.

838. R. MURRAY, "Defining Judaeo-Christianity," *HeythJourn* 15 (3, '74) 303-310.

Discussions and evaluations of several recent publications, with particular attention to J. Daniélou's notion of Judaeo-Christianity. The early Christian scene reveals a highly diversified spectrum of tendencies, many of them embodied in sects, all of Jewish-Christian character. The reason for this diversity is that Judaism itself was similarly diversified. Daniélou conceived his plan according to the categories "Judaeo-Christian," "Hellenistic," and "Gnostic." Of these the second is the most coherent, because it centers on the use of philosophical concepts; the third is the least coherent, because Daniélou insists on Jewish apocalyptic as one of its major roots, and thus brings Gnosticism too close to what he has chosen as the *differentia* of Judaeo-Christianity. At the present moment, any scholar who wishes to attempt a synthesis must keep a wide range of options open.—D.J.H.

839. R. MURRAY, "The Exhortation to Candidates for Ascetical Vows at Baptism in the Ancient Syriac Church," *NTStud* 21 (1, '74) 59-80.

Examination of Aphrahat's seventh *Demonstration* and Ephraem's Epiphany hymns reveals a cycle of themes that were proper to mention when candidates were called to join the "Covenant" (*qyāmā*) at their baptism. These themes are baptism as the new circumcision, the Word of God as the two-edged sword, the sword sent with fire and division (cf. Mt 10:34, fused with Lk 12:49-53) to families and hearts, the challenge to return to marriage and possessions (cf. Deut 20:5 ff.), going down to the waters of testing (cf. Jdg 7:5 ff.) and there taking a stand, submitting to the dividing sword that makes them "single ones," and joining the *qyāmā*. Elements of this pattern are also found in the *Gospel of Thomas*, the Pseudo-Clementines, *Odes of Solomon*, *Acts of Judas Thomas*, and early Manichaean literature preserved in Coptic. The concept of singleness (*îhîdâyûtâ*) seems to grow straight out of the original discipleship of those who took literally the call of the homeless and celibate Jesus to follow him "if they could take it," and the ascetical self-consecration that is so central in early Syriac literature. Singleness connotes three aspects: singleness from dear ones, singleness of mind, and singleness by putting on the only begotten and solely beloved Christ. The *qyāmā* was understood to be the heart or core of the church, but there was little social focus in early Syrian asceticism. We can hardly doubt that the background of the cycle is Jewish, but more than that cannot be established with certainty.—D.J.H.

840. C. M. NIELSEN, "Papias: Polemicist against Whom?" *TheolStud* 35 (3, '74) 529-535.

The polemic in the prologue of Papias' *Exposition of the Oracles of the Lord* (Eusebius, *Ecclesiastical History* 3.39.1-7) may be directed toward Paul as he was encountered in the person and writings of Polycarp of Smyrna. Papias seems to have objected to Polycarp's according a high (canonical?) status to the Pauline corpus and to the use of Paul's authority in settling ecclesiastical disputes. For Papias, Paul had said too much and had introduced "alien commandments" (e.g. 1 Cor 7:25). For him Paul was not an apostle in the high sense of the word, but was inferior to the Twelve. Perhaps it was difficult for Papias to tolerate the thought that Polycarp would classify as Sacred Scripture the writings of a man who was not really a sacred apostle, especially when these writings were being used as dangerous weapons in ecclesiastical power politics.—D.J.H.

841. S. G. PAPADOPOULOS, "Hoi presbyteroi kai hē paradosis tou Papiou" [The Presbyters and the Tradition of Papias], *DeltBibMel* 2 (7, '74) 218-229.

Eusebius is correct to state that Papias was not a "hearer" (student) of the apostle John. Irenaeus' understanding of "hearer" is probably in terms of a secondary honorific sense, found in the 2nd century, denoting one who had lived in the times of the apostles. Papias distinguishes between apostles and presbyters, and places himself in time at a third generation. Papias also distinguishes between the apostle John and the presbyter John. The fragments of Papias preserved by Eusebius indicate that Papias was not the bearer of genuine sayings of the Lord but of unreliable (apocryphal) traditions of presbyters. It is even doubtful that he preserves traditions of the presbyter John faithfully. Eusebius' estimate of Papias is justified.—Th.S.

842. A. C. PERUMALIL, "Papias," *Exptimes* 85 (12, '74) 361-366.

Papias was a disciple of Aristion and the Presbyter John, two of the 72 disciples of the Lord. Since the two apparently were still alive when Papias wrote his *Interpretations on the Words of the Lord*, that composition must be dated around A.D. 95 or even earlier. His testimony that Matthew wrote his Gospel in the Hebrew (Aramaic) language is confirmed by Jerome's statement in A.D. 392 that the original of the Gospel was still extant in the library of Caesarea. The anti-Marcionite prologue indicates that Papias also knew the Fourth Gospel. Therefore, Jn was written some time before, but close to, A.D. 95.—D.J.H.

843. G. RUHBACH, "Neuere Literatur zum Alten Kirche," *TheolRund* 39 (1, '74) 70-86.

Descriptions and evaluations of editions of sources, collected writings of distinguished scholars, and works of synthesis on the history of the early church published between 1951 and 1972.—D.J.H.

844. G. THEISSEN, "Theoretische Probleme religionssoziologischer Forschung und die Analyse des Urchristentums," *NeueZeitSystTheolRelPhil* 16 (1, '74) 35-56.

The first problem that religious sociology of the NT faces is methodology: how can one establish sociologically relevant data from historical, paraenetic, poetic, or

mythical statements? A second basic problem concerns the theoretical norms or heuristic assumptions controlling the data. This present essay concentrates more on the theoretical issues. Sociologically one can distinguish according to intentional, causal-genetic, or functional factors in religious interrelationships. Functionally, forms can show either an integrative or an antagonistic dimension, each one of which in turn can have a restrictive or creative role. Keeping these distinctions in mind according to the possible combinations of functions, religious sociologists need to examine the nature of conflicts or tensions in NT society, Christianity's innovative intentions, causes of success or failure, and finally adjustments from charismatic to institutional forces.—M.A.F.

845. K. TREU, "Papyri und Patristik," *Kairos* 16 (2, '74) 97-114.

A report on the significance of the Egyptian literary papyri for historical and philological research on the writings of the Fathers. The relatively small number of patristic texts is due partly to the increasingly strong reverence for the NT canon and partly to efforts to exclude the works of those authors whose works were deemed heretical. These papyri come not from Alexandria, but rather from the cities and towns of the province of Egypt, perhaps from monasteries.—D.J.H.

Gnosticism

846. J.-D. DUBOIS, "Les textes de Nag Hammadi en 1974: un bilan," *ÉtudThéol Rel* 49 (3, '74) 377-390.

A report on the discovery, publication, and content of the so-called Nag Hammadi library. These documents shed light on the origins of Gnosticism as well as on Gnostic ecclesiology and Christology. While the existence of pre-Christian Gnosticism remains to be proved, these texts may eventually help us to understand the origins of Christianity better.—D.J.H.

847. H. L. JANSEN, "Hermes Trismegistos Poimandres. Oversettelse og noter" [Hermes Trismegistos Poimandres. Translation and Notes], *NorskTeolTids* 75 (3, '74) 161-174.

The first half of this article is a Norwegian translation of the first tractate of the *Corpus Hermeticum*, the *Poimandres*. Basic for our understanding of Gnosticism, the tractate provides, with characteristic anthropological and cosmological sections, a distilled version of the Gnostic soteriology. The work is placed in its chronological (A.D. 100-300), literary (vision), religious (eclectic), and philosophical (Neoplatonist) setting. More specific notes are provided for most of the 32 chapters; these notes include frequent reference to comparative and background materials.—J.S.H.

848. P. NAGEL, "Marginalia coptica," *Wissenschaftliche Zeitschrift der Universität Halle* 22 (6, '73) 111-115.

The difficult expression *ehoue erof* in the *Apocalypse of Adam* (CG V.5, 81.19) has not been rendered satisfactorily by translators thus far. The grammatical problems are avoided if it is taken to be a literal Coptic rendering of Greek *para* with accusative in a comparative sense, mistakenly used here for *para* in a local sense. Hence translate: "on the cloud beside him."—G.W.M.

849. P. NAGEL, "Die Septuaginta-Zitate in der koptisch-gnostischen 'Exegese über die Seele' (Nag Hammadi Codex II)," *Archiv für Papyrusforschung* 22-23 ('74) 49-69.

The Coptic Gnostic work "Exegesis on the Soul" (CG II,6) contains ten substantial quotations from the OT along with other citations. A detailed comparison of these with the LXX text and the Upper Egyptian versions where available, with an examination of the one citation of *1 Clement* for comparison, shows that the passages were translated from the Greek independently of any known Coptic versions of the LXX. They are thus important for the study of early translation techniques, though not for the history of the Coptic version.—G.W.M.

850. E. H. PAGELS, "Conflicting Versions of Valentinian Eschatology: Irenaeus' Treatise vs. the Excerpts from Theodotus," *HarvTheolRev* 67 (1, '74) 35-53.

Critical examination of Irenaeus' *Adversus Haereses* 1.7.1 in comparison with the *Excerpts from Theodotus* and other passages of Irenaeus' account indicates that in this passage he offers a highly polemical version of Valentinian eschatology. (1) Irenaeus describes the relation of the elect to the rest of mankind only divisively, omitting mention of the unifying function of the "elect seed." (2) He represents Sophia as mother of the elect alone and the *ecclesia* as the exclusive community of the elect, omitting mention of Sophia's relation to psychics and of their inclusion within the total *ecclesia*. (3) He identifies the "pneumatic seed" exclusively with the elect, omitting mention of the twofold emission of seed that describes a portion of the seed implanted within psychics as well. (4) He indicates that the "economic" distinctions between psychics and pneumatics are sustained eschatologically, omitting what Theodotus describes as the primary feature of the eschatological marriage feast—the equalization of all who are saved. (5) He identifies the psychics and pneumatics with the psychic and pneumatic elements in order to claim that only pneumatics enter the pleroma. By this change of terminology he is able to deny that psychics can participate in the final process of transformation into the pleroma. "Irenaeus' *Treatise against the Heresies* is not to be mistaken for a fairly straightforward presentation of Valentinian theology that essentially parallels the *Excerpts from Theodotus*. Those who have taken it as such have underestimated Irenaeus' ability to 'subvert and destroy' the theology of those he considers a serious threat to the unity of the church."—D.J.H.

851. J.-M. SEVRIN, "Les Noces Spirituelles dans l'Évangile selon Philippe," *Muséon* 87 (1-2, '74) 143-193.

In the Nag Hammadi *Gospel of Philip* (CG II,3) spiritual marriage appears as the last of a series of five "sacraments." It is examined first against the background of Valentinian usage in which the union of the spiritual persons with the angels is symbolized by a wide range of sacramental rites that bring about redemption. In *Philip* the same union of "images" and angels is an eschatological feature, modeled on the union of the Savior and Sophia that has already occurred. Human marriage provides a metaphor but is not itself a symbol of this union. The union is anticipated for the enlightened Gnostic in this world, and the anticipation is expressed in the terms "type" and "image." It is not possible, however, to assert

any specific ritual practice that expressed the spiritual marriage. In fact the whole sacramental system of *Philip*, for some elements of which ritual practices are clear, functions as an expression of the salvation imaged in the matrimonial union.
—G.W.M.

Gnosticism, cf. § 19-525.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

S. AALEN, *Guds Sønn og Guds Rike*, Nytestamentlige Studier I (Oslo: Universitetsforlaget, 1973, paper 69.50 kr.), 324 pp. ISBN: 82-00-01289-1.

Seventeen articles by Aalen originally published in Norwegian, English, and German have been gathered here into a single volume. They deal with God's life and man's life in Jn (1949), the notion of *plērōma* in Col and Eph (1952), "reign" and "house" in the kingdom of God in the Gospels [§ 7-88], the historical Jesus and the NT according to recent research (1963), "truth" as a key word in Jn (1964), a rabbinic formula in 1 Cor 14:34 (1964), the life and achievements of O. Moe (1964), the Lord's Supper as sacrificial meal in the NT (1964), God's kingly power or God's kingdom [§ 12-1025], Lk and the last chapters of *1 Enoch* [§ 11-1054], the revelation of Christ and scholarly research (1968), the exegesis of Rom 1:16-17 (1968), settling accounts with Bultmann (1968), Christology in the 1920s and today (1969), Jesus' Christological self-consciousness and a sketch of "Yahwistic Christology" (1969), and conceptions of Wisdom and Jesus' Christological self-witness [§ 18-799]. In addition, Aalen offers his 1971 discussion of the Church of Sweden's document *Bibelsyn och bibelbruk* [NTA 15, p. 349].

Aspekte van die Nuwe-Testamentiese Hermeneutiek, Neotestamentica 4 (1970); Raad vir Geesteswetenskaplike Navorsing, Publikasiereeks Nr. 35 (Pretoria: Die Nuwe-Testamentiese Werkgemeenskap van Suid-Afrika, 1970), 149 pp. ISBN: 0-620-00746-X.

Eight articles on various aspects of NT hermeneutics: J. P. Louw on linguistics and hermeneutics, B. C. Lategan on hermeneutics and history, J. J. Müller on possession of the Spirit as a hermeneutical principle, C. van der Waal on the interpretation of the apocalyptic-prophetic parts of the NT, H. L. N. Joubert on demythologization as a hermeneutical possibility, L. Floor on Calvin's hermeneutic in comparison with that of G. Ebeling and E. Fuchs, J. C. Coetzee on the meaning of the cross and resurrection in Bultmann's theology, and I. J. du Plessis on the meaning of eschatology in the existential theology of Bultmann and his followers. The papers were prepared for the 1970 meeting of the South African Society for the Study of the New Testament held at Stellenbosch. All except that of Louw appear in Afrikaans; English summaries are provided for the Afrikaans articles. All are abstracted in this issue of *NTA*.

J. BEEKMAN AND J. CALLOW, *Translating the Word of God* (Grand Rapids: Zondervan, 1974, paper \$5.95), 399 pp. Bibliography. Indexed. LCN: 74-4950. K. CALLOW, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974, paper \$1.95), 101 pp. Bibliography. Indexed. LCN: 74-4950.

The first volume "reflects the experience accumulated over a period of twenty years by the authors as they have translated and checked New Testaments for minority groups in different parts of the world." It aims to provide guidance for translators and fuller understanding for others of the principles involved in faithful translation. The first three chapters deal with fundamental principles of translation: literal and idiomatic translations, fidelity in translation, and implicit and explicit information. The remainder of the book discusses the problems arising from the vocabulary, from certain grammatical constructions, and from the goal of stating the meaning of the original text. J. H. Greenlee has provided a brief foreword. The companion volume is especially concerned with the "discourse structure" of the receptor language in the process of translation. There are chapters on the organization of discourse, grouping, cohesion, prominence, and information. The volume is not an attempt to make a comprehensive survey of the

field of discourse studies. Rather, it makes use of those concepts now being developed "to open windows for the translator through which he may look at his language with fresh eyes."

P. BENOIT, *Jesus and the Gospel*, vol. 2, trans. B. Weatherhead (New York: Seabury, 1974, \$8.95), 185 pp. LCN: 72-94303. ISBN: 0-8164-1147-6.

Eight articles selected from the second volume of *Exégèse et Théologie* [NTA 5, p. 359] now are presented in English. There are three on Paul's theology: the Law and the cross according to Rom 7:7—8:4 (1938), the text and interpretation of Rom 8:23 (1951-52), and body, head, and *plérōma* in the captivity epistles [§ 1-89]. The others deal with various aspects of primitive Christianity: the summaries in Acts 2, 4, and 5 (1950), the origins of the Apostles' Creed in the NT (1952), the primacy of Peter in the NT (1955), Peter according to O. Cullmann (1953), and tradition according to Cullmann (1955). The first volume of B's articles in English was described in NTA 18, p. 105.

La Bible de Jérusalem. La Sainte Bible traduite en français sous la direction de l'École biblique de Jérusalem (new ed. rev. and augmented; Paris: Cerf, 1974, 74 F), 1844 pp., 10 maps. Indexed. LCN: 74-175707.

Based upon the one-volume edition of 1955 and the more recent editions of the individual fascicles, this volume presents a revision of the French translation and a reworking of the notes. The format of the original publication has been maintained: brief introductions, translations in double columns, biblical cross-references in the margins, and notes at the bottom of the pages. Some revisions have also been made in the introductions to the OT books by R. de Vaux, the Johannine writings by M.-É. Boismard, and the rest of the NT books by P. Benoit. P. Auvray has retranslated Isaiah in its entirety, while R. Tournay has revised the translation of the Psalms. Included in the appendixes is a 23-page chronological chart covering the period from man's origin up to the 2nd century A.D. An insert listing the books of Scripture in their canonical and alphabetical orders, along with a heavy cardboard slipcase for storing the book, is also provided.

Biblische Randbemerkungen. Schülerfestschrift für Rudolf Schnackenburg zum 60. Geburtstag, ed. H. Merklein and J. Lange (Würzburg: Echter, 1974, paper DM 19.80), xx and 386 pp. ISBN: 3-429-00342-3.

Thirty studies presented to Professor Schnackenburg on the occasion of his 60th birthday by his former students: K. Müller on Jesus and the Sadducees, H. Hartl on the presence of the kingdom of God according to Lk 17:20-21, J. Rieger on the tradition-history of the Gospel feeding accounts, J. Lange on the Synoptic accounts of Jesus' death, A. Dauer on the origin of Jn 20:24-29, J. Blank on the church as community and/or institution, R. Mahoney on ecclesiastical attitudes toward exegesis, C. Kazmierski on Mk 8:33 as a warning to the church, M. G. Steinhauser on Mk 2:21-22, A. Weiser on Acts 8:14-17 and 19:1-7 and the administration of confirmation, H. Geist on the warning against false prophets in Mt 7:15-23 and 24:11-12, 24, R. Geiger on Jesus' partners in discussion in Lk, J. J. Degenhardt on obtaining eternal life according to Mk 10:17-22, F. Untergassmair on the present relevance of the Johannine statements about the prayer of petition, O. Kiefer on a post-conciliar rule of life for religious orders of women in the spirit of the NT, K.-G. Reploh on the current liturgical use of Mk, G. Lohfink on Mt 5:32, A. Kretzer on Mt 19:3-12, M. Waibel on the contributions of NT exegesis to the religious education of young people, S. Hofbeck on exegesis as the midwife of an African theology, E. S. Fiorenza on religion and politics in Revelation, A. Ambrozic on the search for signs and the Christian dialogue with the world, D. Atal on Jn 8:32, H. Lona on truth and freedom in Jn 8:31-36 and the theology of liberation in Latin America, R. Daly on the NT foundations for pacifism and non-violence [cf. § 19-753], H. Ritt on biblical exegesis in the dialogue between Christians and Marxists, C. Bussmann on the formula "Christ died for our sins," H. Merklein on the theological significance of NT texts re-

garding the end of the world, G. Dautzenberg on imminent eschatological expectation and Rom 13:11-14, and A. Stock on some structuralist questions about the problem of method. The editors have contributed an eleven-page preface, and there is a photograph of the honoree on the outside front cover. Another *Festschrift*, entitled *Neues Testament und Kirche* [NTA 18, p. 379], contains articles by other friends and colleagues of Schnackenburg.

R. S. CROMWELL, *David Friedrich Strauss and His Place in Modern Thought* (Fair Lawn, N.J.: Burdick, 1974, \$12.50), 232 pp. Bibliography. Indexed. LCN: 73-88620. ISBN: 0-913638-05-6.

In this biography Strauss's career is divided into five major sections: his youth at Blaubeuren, Tübingen, and Berlin; the theological revolution caused by his *Life of Jesus Critically Interpreted* (1835); the opposition of his appointment at Zürich and his left-wing Hegelianism; his life as a husband, politician, and biographer; and his final theological period. A concluding chapter assesses his influence on modern theology and philosophy. There is also a brief foreword by W. Pauck. Cromwell is professor of European history at Jacksonville University. The book is distributed in the U.S.A. and Canada by International Scholarly Book Services of Portland, Oregon.

J. D. DOUGLAS (ED.), *The New International Dictionary of the Christian Church* (Grand Rapids: Zondervan, 1974, \$24.95), xiii and 1074 pp. Bibliographies. LCN: 74-8999.

This reference book presents some 4,800 articles contributed by more than 180 scholars on various topics of relevance to the history of the Christian church. In his introduction the editor states that "a concerted attempt has been made here to be factual rather than apologetic, and to avoid a misguided manipulation of history that would result in a partisan manifesto where it has no right to be." While the book is not intended as a theological word-book or a Bible dictionary, many entries on theological and biblical topics have been included. Among the NT specialists who have contributed items are J. N. Birdsall, F. F. Bruce, W. W. Gasque, D. Guthrie, I. H. Marshall, R. P. Martin, and L. Morris. E. E. Cairns has served as consulting editor, and J. E. Ruark as copy editor. The general editor, who also edited the *New Bible Dictionary* (1962) and was formerly librarian of Tyndale House in Cambridge, England, is presently the British editorial director for *ChristToday*.

J. FINEGAN, *Encountering New Testament Manuscripts. A Working Introduction to Textual Criticism* (Grand Rapids: Eerdmans, 1974, \$10), 203 pp., 24 figs. Indexed. LCN: 74-1297. ISBN: 0-8028-3445-0.

Designed to give as plain an account as possible of what is involved in the textual criticism of the Greek NT, this book also aims to give the student the experience of actually seeing MSS and reading them directly. After a description of ancient writing materials and practices, there is a chapter on the history of textual criticism that deals with the listing of MSS, the scientific study of the text, and the witnesses. Then photographs of the most important MSS written on papyrus, parchment, and paper are studied systematically in order to illustrate the major textual categories (e.g. proto-Alexandrian, Western, and Koine or Byzantine). The volume concludes with methodological observations on investigating variant readings, characterizing individual scribes and MSS, grouping the MSS, reconstructing the history of the MS tradition, and judging individual readings. Finegan is professor of NT and archaeology at the Pacific School of Religion and pastor of University Christian Church in Berkeley, California.

God's Inerrant Word: An International Symposium On The Trustworthiness Of Scripture, ed. J. W. Montgomery (Minneapolis: Bethany Fellowship, 1974, \$6.95), 288 pp. Indexed. LCN: 74-4100. ISBN: 0-87123-179-4.

This volume presents eleven essays written as research articles for the Confer-

ence on the Inspiration and Authority of Scripture, held at Ligonier, Pennsylvania, in the autumn of 1973: the editor on what is at stake in the issue of biblical inerrancy, J. I. Packer on *sola scriptura* in history and today, the editor on Luther's view of inerrancy, Packer on Calvin's view of Scripture, J. H. Gerstner on B. B. Warfield's case for biblical inerrancy, C. H. Pinnock on the possibility of affirming a limited inerrancy in Scripture, J. M. Frame on biblical language, Frame on Scripture's self-witness, Pinnock on biblical inspiration and the authority of Christ, P. R. Jones on the apostle Paul as a "second Moses" for the new covenant community, and R. C. Sproul's methodological analysis of the case for inerrancy. Montgomery has appended an earlier article of his on recent Roman Catholic consideration of the question [§ 12-453].

R. W. GRAHAM, *Charles Harold Dodd 1884-1973. A Bibliography of His Published Writings*, Lexington Theological Seminary Library Occasional Studies (Lexington, Ky.: Lexington Theological Seminary Library, 1974, paper \$3), 27 pp.

A list of Dodd's articles and books, including translations of his works into other languages and reprints. A page of biographical notes is also provided.

K. R. R. GROS LOUIS (ED.), *Literary Interpretations of Biblical Narratives*, Bible in Literature Courses (Nashville—New York: Abingdon, 1974, paper \$6.95), 352 pp. LCN: 74-12400. ISBN: 0-687-22131-5.

Based on the lectures presented at the Indiana University Institute on Teaching the Bible in Secondary English during the summers of 1970-73, this volume contains seventeen articles on the literary dimensions of various OT and NT books. It is published for use by teachers in "Bible as literature" courses. Of direct interest for NT specialists are J. Wojcik's essay on the two kingdoms in Matthew and the studies on Mark and Revelation by the editor. There are also general contributions on the rabbinic method and literary criticism by K. P. Bland and on some fallacies in the literary criticism of the Bible by L. Ryken. The editor, who is chairman of the English department at Indiana University, has provided an introduction and has written nine of the articles. J. S. Ackerman and T. S. Warshaw, the co-directors of the Institute, have contributed a preface jointly and one article apiece.

Hermann Samuel Reimarus (1694-1768). *Ein "bekannter Unbekannter" der Aufklärung in Hamburg* (Göttingen: Vandenhoeck & Ruprecht, 1973, paper DM 24), 164 pp. Bibliography. Indexed. ISBN: 3-525-85543-5.

Seven lectures prepared for the October 1972 meeting in Hamburg of the Joachim Jungius Gesellschaft der Wissenschaften: G. Gawlick on deism as characteristic of the philosophy of religion in the Enlightenment; H. von Reventlow on Reimarus's arsenal of biblical criticism in the interpretations of the English deists; W. Krauss on J. C. Gottsched as a translator of French writings; J. Desch on G. E. Lessing's poetic answer to Reimarus's *Fragments*; J. von Kempinski on Spinoza, Reimarus, and B. Bauer and their paradigms of radical biblical criticism; H. M. Graupe on Jews and Judaism in Reimarus's time; and G. Alexander on Reimarus's use of the German language. There is also an introduction to the collection by W. Walter, the president of the society, as well as a bibliography of Reimarus's own writings and of other works useful for understanding his career and thought.

H. JONAS, *Philosophical Essays. From Ancient Creed to Technological Man* (Englewood Cliffs, N.J.: Prentice-Hall, 1974, \$9.95), xviii and 349 pp. LCN: 73-22168. ISBN: 0-13-662221-6.

Eighteen articles on various topics, of which all but two were published between 1965 and 1973. The first two major sections deal with "science, technology, and ethics" (eight items) and "organism, mind, and history" (four items). Then under the heading "religious thought of the first Christian centuries" there are articles on the typology of the thought, imagination, and mood of the Gnostic

syndrome (1967); the symbolism in the *Hymn of the Pearl* and the claims for a Jewish origin of Gnosticism (1965); myth and mysticism (1969); Origen's metaphysics of free will, fall, and salvation (1969-70); the soul in Gnosticism and Plotinus (1971); and "the abyss of the will," a philosophical meditation on Rom 7 (1964 in German, 1971 in English). Jonas has provided an eight-page introduction to the collection.

P. LEVI, *The English Bible 1534 to 1859* (Grand Rapids: Eerdmans, 1974, \$6.95), 222 pp. LCN: 73-23038. ISBN: 0-8028-3446-9.

After a 33-page introduction sketching the history of the Bible in English up to the middle of the 19th century, there are OT and NT selections from these fourteen versions: William Tyndale's NT (1534), Myles Coverdale's Bible (1535), Matthew's Bible (1537), John Fisher's version of Ps 100 (printed in 1545), Cranmer's Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), the Douai-Rheims (1582 and 1609-10), the Authorized Version (1611), Hugh Broughton (1662), John Carryl (1700), Edward Harwood's NT (1768), Benjamin Franklin (1779), and William Barnes (1859). In an appendix there are English versions of Ps 123 along with Luther's German translation. Levi, a Jesuit, has been a tutor in classics at Campion Hall, Oxford, since 1965.

G. MAIER, *Das Ende der historisch-kritischen Methode*, Glauben und Denken (Wuppertal: R. Brockhaus, 1974, paper DM 9.80), 95 pp. Bibliography. ISBN: 3-7974-0050-0.

Asserting that the historical-critical method has led theology up a blind alley, M here contends for the intrinsic impossibility of such exegesis, on the grounds that a canon within the canon cannot be determined nor the divine and human elements within Scripture separated and opposed. Systematicians have had to fall back on analysis of religious experience, since the exegetes have provided no clear path toward a biblically based theology. Maier then argues that the historical-critical method should give way to the "historical-biblical method," which affirms the authority of Scripture and the necessity of interpreting it both as history and as revelation. Maier is also the author of *Mensch und freier Wille* (1971).

G. PASSELECO AND F. POSWICK, *Table pastorale de la Bible. Index analytique et analogique* (Paris: Lethielleux, 1974, 170 F), xvi and 1214 pp. ISBN: 2-249-60091-0.

This volume is an alphabetical presentation of the most important words, ideas, subjects, and names occurring in the OT and NT. Many of the articles are subdivided according to the various meanings of the word or according to the specific context that gives the word a particular meaning. Thus the article on *briser* is divided into *briser* in general and *Dieu brise*; under these two headings further divisions are made. Also, resemblances, equivalences, and connections with other words and ideas are noted. The volume contains around 150,000 references gathered into some 9,000 articles; the individual entries are presented in their biblical contexts. The book is the fruit of fifteen years of labor and has been produced with the aid of electronic computers.

L. RYKEN, *The Literature of the Bible* (Grand Rapids: Zondervan, 1974, \$7.95), 368 pp., 15 photographs. Indexed. LCN: 73-13073.

Written "for readers of the Bible who wish to understand and enjoy the literary dimension of the Bible and who wish to fit biblical literature into their experience of literature generally," this book deals with both OT and NT in the light of modern literary criticism. The chapters of most relevance to NT studies deal with the Gospel as a literary form, the biblical parable, epistle and oratory in the NT, and the book of Revelation. The work is intended both as an aid to private study and as a textbook for the upper high school grades and college classes. Ryken is associate professor of English at Wheaton College in Wheaton, Illinois.

R. SCHNACKENBURG, *Belief in the New Testament*, trans. J. Moiser (New York —Paramus, N.J.: Paulist, 1974, paper \$1.45), x and 118 pp. LCN: 74-14023. ISBN: 0-8091-1847-5.

An English translation of *Glaubensimpulse aus dem Neuen Testament* [NTA 18, p. 103], published in England as *The Will to Believe* (London: Darton, Longman & Todd, 1974).

R. A. SPIVEY AND D. M. SMITH, JR., *Anatomy of the New Testament. A Guide to Its Structure and Meaning* (2nd ed.; New York: Macmillan, 1974), xviii and 539 pp., maps, diagrams, photographs. Bibliography. Indexed. LCN: 73-7679. ISBN: 0-02-415280-3.

While the basic plan and purpose of the first edition [NTA 14, p. 105] remain the same, some substantial changes have been made: the opening chapter on the world of the NT has been enlarged considerably; the chapters on Matthew and Acts have been reduced somewhat in length for the sake of simplicity and clarity; the chapter on Jesus has been revised to take account of changes in opinion on such matters as the Son-of-Man problem; the chapter on Paul has been augmented and reorganized to give a fuller account of his ministry from his letters; significant works published since the first edition have been noted; the book as a whole has been reorganized into three parts instead of two; a new conclusion dealing with the formation of the NT has been written; the introduction to the book and each major part have been provided with brief prefaces; and the maps, charts, and illustrations have been revised.

The Translator's New Testament (London: British and Foreign Bible Society, 1973, £2.75), xi and 582 pp., 2 maps. ISBN: 0-564-4991-3.

"The primary purpose of this book is to make available, to those translators of the New Testament into their own mother tongue who depend on English for access to the sources of biblical scholarship, such help as is necessary for the making of effective translations in the languages of today." It consists of a simple and direct English translation based on the United Bible Societies' Greek NT of 1966; 56 pages of notes dealing with specific problems of translation; a 27-page glossary of recurrent words and expressions; and an appendix of money, weights and measures. This project goes back nearly 20 years and has involved 35 scholars under the direction of W. D. McHardy of Oxford. There is a brief preface by W. J. Bradnock and H. K. Moulton.

W. C. VAN UNNIK, *Sparsa collecta*. Part one: *Evangelia·Paulina·Acta*, Supplements to Novum Testamentum, vol. XXIX (Leiden: Brill, 1973, 148 gld.), x and 409 pp. ISBN: 90-04-03660-1.

Twenty-two articles written by van Unnik between 1930 and 1967 are presented under three major headings: (1) *Evangelia*—Jesus' mockery before the Sanhedrin in Mk 14:65 parr. (1930), remarks on the purpose of Luke's historical writing according to Lk 1:1-4 (1955), the use of *sōzein* and derivatives in the Synoptic Gospels (1957), the purpose of John's Gospel (1959), the OT quotation in Jn 12:34 [§ 4-693], the notice of Papias about Mt [§ 8-960], the correct meaning of Lk 2:19 (1964), Lk-Acts as a storm-center in contemporary scholarship (1966), and motivation for loving one's enemies in Lk 6:32-35 [§ 11-736]; (2) *Paulina*—Aramaisms in Paul (1943), travel plans and saying the Amen in 2 Cor 1:15-24 (1953), some aspects of anthropology in the work of Paul (1956), the Pauline conception of the new covenant [§ 5-795], "with unveiled face" and the exegesis of 2 Cor 3:12-18 [§ 8-1059]; (3) *Acta*—the background and significance of Acts 10:4 and 35 (1949), Tarsus or Jerusalem as the city of Paul's youth (1952), another discussion of Tarsus or Jerusalem (1954), the command to Philip in Acts 8:26-27a [§ 2-87], Acts as the confirmation of the gospel [§ 6-183], the charge against the apostles in Philippi according to Acts 16:20-21 (1964), the expression *heōs eschatou tēs gēs* in Acts 1:8 and its OT background (1966), and Acts and

heresies [§ 12-938]. The articles appear in English, German, and French; they are unchanged, except for the correction of typographical errors.

B. F. WESTCOTT AND F. J. A. HORT (EDS.), *The New Testament in the Original Greek* [1881], 2 vols. (Graz: Akademische Druck- und Verlagsanstalt, 1974), 595 pp.; xxxi and 188 pp. Indexed. ISBN: 3-201-00877-x.

An unaltered reprint of the 1881 edition. The first volume contains the Greek text along with a brief statement of the editors' critical principles, a list of noteworthy rejected readings, and a list of passages and phrases marked by uncial type in the text as taken from the OT. The second volume, which is really an introduction to the text, deals with the need of criticism for the NT text, methods of textual criticism, application of principles of criticism to the NT text, and the nature and details of this edition. In the appendix there are notes on select readings, notes on orthography (with orthographical alternative readings), and a revised (by W. F. Moulton) list of OT quotations.

G. B. WINKLER, *Erasmus von Rotterdam und die Einleitungsschriften zum Neuen Testament. Formale Strukturen und theologischer Sinn*, Reformationsgeschichtlicher Studien und Texte, Heft 108 (Münster: Aschendorff, 1974, paper DM 54), xi and 254 pp. Bibliography. Indexed. ISBN: 3-402-03715-7.

Presented in 1971 as a *Habilitationsschrift* to the Catholic theological faculty of the Ruhr University in Bochum, this study explores Erasmus's Catholic alternative to Luther's protest of 1517. The focus of attention in this volume is the three prefaces to Erasmus's 1516 edition of the Greek NT (*Paraclesis, Methodus, and Apologia*) as well as his *Ratio seu Methodus perveniendi ad veram Theologiam* of 1518/19. Detailed expositions of these works with special emphasis on Erasmus's exegetical and theological method are presented.

GOSPELS—ACTS

J. ASHTON, S.J., *Why Were the Gospels Written?* Theology Today 15 (Cork—Dublin: Mercier, 1973, paper 60p), 92 pp. Bibliography. Indexed. ISBN: 0-85342-261-3.

After sketching the recent history of the exegesis of the Gospels with particular consideration of the quest of the historical Jesus as well as of form and redaction criticism, the author turns to the Gospel tradition itself and its relation to Jesus. Then there are general remarks on the achievements of the Evangelists, together with brief descriptions of their special theological contributions. Ashton is a lecturer in NT studies at Heythrop College, University of London.

G. AULÉN, *Jesus i nutida historisk forskning* (Hägersten: Verbum, 1973, paper), 207 pp.

This book aims to survey scholarly discussion regarding Jesus published since 1960. The major topics are Jesus' contrast and continuity with his Jewish heritage, the challenges he faced, Jesus and the people around him, the kingdom of God and its forerunners, and the earthly Jesus and the early church's Christology. In a concluding chapter the author summarizes the results and offers personal observations.

W. BEILNER, *Jesus ohne Retuschen* (Graz: Styria, 1974, 125 ö. sch.), 332 pp. ISBN: 3-222-10812-9.

This study aims at bringing together Gospel reports on various topics, not so much to arrive at a minimal historical kernel as to understand and evaluate the echoes of Jesus' own person and achievement that can still be heard in those reports. The major sections deal with the approach of the kingdom of God in Jesus' preaching and work, the people around Jesus (poor, disciples, Pharisees, etc.), those groups that Jesus disappointed (Zealots, Pharisees, etc.), his spirituality and relationship with God, his way to the cross, and his return to life. Beilner is also the author of *Der historische Jesus und der Christus der Evangelien* (1971).

F. F. BRUCE, *The 'Secret' Gospel of Mark* (London: Athlone, 1974, paper 45p), 20 pp. ISBN: 0-485-14318-6.

Delivered as the Ethel M. Wood Lecture before the University of London in 1974, this booklet deals with the letter discovered by M. Smith and attributed by him to Clement of Alexandria [NTA 18, p. 112]. After placing the letter in its historical context and presenting an English translation of it, B discusses some of the issues that it raises: Clement and the Gospel text, the expanded text, Mark and Alexandria, and the Carpocratians and the "secret" Gospel. He concludes that the "secret" Gospel may well have come into being within the Carpocratian fellowship or a similar school of thought, that Clement's view of its Markan origin is irrelevant, and that the raising of the young man of Bethany is based on the Johannine story of the raising of Lazarus.

K. BUCHHEIM, *Der historische Christus. Geschichtswissenschaftliche Überlegungen zum Neuen Testament* (Munich: Kösel, 1974, paper DM 25), 247 pp. ISBN: 3-466-41003-7.

In his foreword the author criticizes the Enlightenment concept of history assumed by some theologians as well as the popular picture of the historical Jesus as a utopian rabbi who proclaimed eschatological hopes that were finally disappointed. Buchheim maintains that the NT witnesses to Jesus must be taken seriously as historical sources, not merely as documents for theological exegesis. After chapters on Jesus and historical research and on the theme of covenant, there are discussions of the earliest witnesses of Jesus, John the Evangelist, the three pillars of the church in Jerusalem, Peter and the church in Rome, the apostle Matthew, Paul's early activities as an apostle, the Lord's Prayer, and Christian love.

K. S. L. CLARK, *The Gospel According to Saint Matthew*, Students' J. B. (London: Darton, Longman & Todd, 1974, paper £1.25), 239 pp. ISBN: 0-232-51262-0.

This volume offers an 18-page introduction to Mt, the text of Mt according to the English Jerusalem Bible, and 123 pages of explanatory notes. The notes are presented in accord with this outline of the Gospel: the birth and infancy of Jesus (1—2), the kingdom of heaven proclaimed (3—7), the kingdom is preached (8—10), the mystery of the kingdom (11—13), the church as the first fruits of the kingdom (14—18), the approaching advent of the kingdom (19—25), and the passion and resurrection (26—28). Clark has contributed a similar book on Lk to the series [NTA 17, p. 405]. The series will be published in the US by Doubleday.

J. COPPENS, *De Mensenzoen-Logia in het Markus-Evangelie*, Mededelingen van de Koninklijke Academie voor Wetenschappen, Letteren en schone Kunsten van België, Klasse der Letteren, Jaargang XXXV, nr. 3 (Brussels: Koninklijke Academie, 1973, paper 270 gld.), 55 pp. Bibliography. Indexed.

The author presents a review of research on the Son-of-Man sayings in Mk with special emphasis on whether Jesus used the expression "Son of Man," what sense he may have attributed to it, and whether the Gospels have transmitted this usage and meaning faithfully. In addition to the fifteen-page article in Dutch, there is an eleven-page section in French that summarizes the article, responds to some questions relevant to the topic, and presents the notes to the article. A twenty-two-page bibliography is also included.

D. DORMEYER, *Die Passion Jesu als Verhaltensmodell. Literarische und theologische Analyse der Tradition- und Redaktionsgeschichte der Markuspssion*, Neutestamentliche Abhandlungen, Neue Folge, Band 11 (Münster: Aschendorff, 1974, DM 78), viii and 338 pp. Bibliography. Indexed. ISBN: 3-402-03633-9.

Prepared as a doctoral dissertation under J. Gnilka and presented to the Catholic theological faculty at Münster in 1972, this study (now slightly revised) aims to draw inferences about literary form, theology, and communicative situation (*Sitz im Leben*) from a study of the literary, theological, and communicative structure

of the Markan passion narrative. After a brief review of scholarship, the author presents a literary-critical analysis of Mk 14:1—16:8 and distinguishes three narrative stages: the tradition, the secondary redaction, and the Markan redaction. The tradition belonged to the “acts of the martyrs” *Gattung*, which was then placed in a “dialogue” form by the secondary redaction. The contribution of the Markan redaction is termed “the paraenetic actualizing of the passion.” In the appendix there are Greek and Latin texts about martyrdom, the Greek text of Mk 14:1—16:8 marked according to the author’s literary-critical analysis, and a discussion of L. Schenke’s *Studien zur Passionsgeschichte des Markus* (1971).

W. GRUNDMANN, *Die Entscheidung Jesu. Zur geschichtlichen Bedeutung der Gestalt Jesu von Nazareth* (Berlin: Evangelische Verlagsanstalt, 1972, M 2.60), 66 pp.

Jesus’ decision for God and the implications of that decision for understanding him as a model for humanity is the subject of this booklet. The major topics are Jesus’ open humanity, his decision, his struggle with the power of evil, his struggle with the groups and thought-currents of his time, and his significance for humanity.

Johannes und sein Evangelium, ed. K. H. Rengstorf, *Wege der Forschung*, Band LXXXII (Darmstadt: Wissenschaftliche Buchgesellschaft, 1973, DM 74), xxviii and 530 pp. Bibliography. ISBN: 3-534-03381-7.

Ten previously published studies concerning the author of the Fourth Gospel and his historical setting: E. Schürer on the present state of the Johannine question (1889), A. Schlatter on the language and homeland of the Evangelist (1902), E. Schwartz on the death of the sons of Zebedee (1904), J. H. Bernard on the traditions about the death of John the son of Zebedee (1908), F. Spitta on the NT basis for Schwartz’s views on the death of Zebedee’s sons (1910), O. Zürhellen on the homeland of the Fourth Gospel (1909), W. Larfeld on the witness of Papias about the two Johns of Ephesus (1922), R. Bultmann on the significance of the Mandaean and Manichaean sources for understanding Jn (1925), T. W. Manson on the Fourth Gospel as a source for the historical Jesus (1946-47), and R. E. Brown on the Qumran scrolls and the Johannine Gospel and epistles (1955). All the items appear in German. The editor has provided a foreword, a 20-page survey of Johannine studies, and biographical notes on the authors.

G. LINDESKOG, *Die Jesusfrage im neutestamentlichen Judentum. Ein Beitrag zur Geschichte der Leben-Jesu-Forschung [1938]* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1973, DM 65), xi and 374 pp. Bibliography. ISBN: 3-534-06347-3.

This survey of modern Jewish opinions about Jesus begins by sketching the rise of the liberal and scientifically oriented approach to Judaism and then focuses on the “a-Christological” character of Jewish dogmatic theology. Next, after an overview of modern Jewish literature about Jesus, these topics are taken up: the Jewish critique of Christian theology, Jewish research on the historical setting of Christianity, sources and exegesis, the problem of historicity, the characteristic features of Jewish lives of Jesus, Jesus’ religious and ethical outlook, his self-consciousness, his relationship to his contemporaries, his trial and death, and the origin of Christianity. For this reprinting the author has prepared a four-page discussion of recent contributions to this area of study and a list of corrections to the original text.

Das Lukas-Evangelium. Die redaktions- und kompositionsgeschichtliche Forschung, ed. G. Braumann, *Wege der Forschung*, Band CCLXXX (Darmstadt: Wissenschaftliche Buchgesellschaft, 1974, DM 74), xxiv and 436 pp. ISBN: 3-534-04944-6.

Twenty-one previously published articles or parts of longer works are presented, all in German: H. von Baer on the Holy Spirit in the Lukan writings (1926),

E. Lohmeyer on Galilee and Jerusalem in Lk (1936), C. C. McCown on Gospel geography (1941), H. Conzelmann on studying the third Gospel (1952), E. Lohse on Luke as theologian of salvation history (1954), E. Käsemann on the problem of the historical Jesus (1954) and on NT questions of today (1957), U. Luck on kerygma, tradition, and the history of Jesus according to Luke [§ 5-413], W. C. Robinson, Jr. on the theological context for interpreting Luke's travel narrative [§ 5-99], H. Schürmann on Gospel writing and ecclesiastical instruction with reference to Lk 1:1-4 (1962), G. Klein on Lk 1:1-4 as a theological program (1964), P. S. Minear on Luke's use of the birth stories (1966), H. Conzelmann on Luke's place in the development of early Christianity (1966), H. Flender on the church in the Lukan writings and the church today (1966), E. Haenchen on history and preaching according to Mark and Luke (1968), W. B. Tatum on Lk 1-2 and the theological plan of Lk-Acts [§ 12-190], M. Tolbert on the leading ideas of Lk [§ 12-573]. C. H. Talbert on an anti-gnostic tendency in Lukan Christology [§ 12-893], E. E. Ellis on the function of eschatology in Lk [§ 15-177], W. G. Kümmel on Lk 16:16 and Luke's salvation-history theology (1970), and Kümmel on the accusation that Luke is a representative of early catholicism [§§ 15-883; 17-964]. The editor has provided an 18-page introduction that situates the articles in the broader context of Lukan scholarship.

L. MORRIS, *The Gospel According to St. Luke. An Introduction and Commentary*, Tyndale New Testament Commentaries 3 (Grand Rapids: Eerdmans, 1974, paper \$3.45), 350 pp. ISBN: 0-8028-1402-6.

In his introduction the author sees the third Gospel as composed by Luke in the early sixties of the 1st century to bring out aspects of God's great work in saving men. The nature of Luke's sources is also discussed. The main part of the book is a verse-by-verse commentary based on the RSV and arranged according to this general pattern: preface (1:1-4), infancy narratives (1:5-2:52), ministry of John the Baptist (3:1-4:13), Jesus in Galilee (4:14-9:50), from Galilee to Jerusalem (9:51-19:44), Jesus in Jerusalem (19:45-21:38), crucifixion (22:1-23:56), and resurrection (24:1-53). There is also a table enabling the student to find parallel passages in other Synoptic Gospels. Morris is principal of Ridley College in Melbourne.

K. RAHNER, *Was sollen wir jetzt tun? Vier Meditationen* (Freiburg—Vienna: Herder, 1974, paper DM 6.80), 59 pp. ISBN: 3-451-16975-4.

The texts of Advent sermons on Lk 21:25-28, 34-36 ("the end of time and the coming of the Lord"), Lk 3:1-6 ("the forerunner"), Lk 3:10-18 ("what should we do now?"), and Mt 1:18-24 ("God is with us").

Rückfrage nach Jesus. Zur Methodik und Bedeutung der Frage nach dem historischen Jesus, ed. K. Kertelge, Quaestiones Disputatae 63 (Freiburg—Vienna: Herder, 1974, paper DM 22.80), 223 pp. Indexed. ISBN: 3-451-02063-4.

Six papers prepared for a meeting held in Vienna in the spring of 1973 to discuss the question of the historical Jesus and the Jesus-tradition of the Gospels [§ 18-73] now appear in revised form: F. Hahn on the difficulties, possibilities, and relevance of the quest for Jesus; F. Lentzen-Deis on criteria for the historical evaluation of the Jesus-tradition; F. Mussner (with P.-G. Müller, F. Schnider, and W. Stenger) on the methodology of the quest for the historical Jesus; R. Pesch on the tradition of Jesus' passion; K. Kertelge on the tradition of Jesus' miracles and the quest for the historical Jesus; and R. Schnackenburg on the continuing significance of the historical (*geschichtlich*) Jesus for theology and the church.

A. SAND, *Das Gesetz und die Propheten. Untersuchungen zur Theologie des Evangeliums nach Matthäus*, Biblische Untersuchungen 11 (Regensburg: Pustet, 1974, paper DM 47), xiii and 246 pp. Bibliography. Indexed. ISBN: 3-7917-0387-0.

Presented as a *Habilitationsschrift* in 1969 to the Catholic theological faculty at Munich, this study first reviews the recent debate about Matthew's unique

theological contribution. Then under the heading "the meaning of the Law in Mt" S discusses the Law as the entire Torah or as a single precept, the antitheses of the Sermon on the Mount, the controversy stories, and doing the Law as fulfilling God's will. Under "prophet(s) and the fate of prophets in Mt" he treats the traditions about John the Baptist, Jesus the Prophet and Messiah, and disciples and prophets in Matthew's community. Finally, under "the Law and the prophets in Mt" he deals with Mt 11:12-13/Lk 16:16, redactional statements about the Law and prophets in Mt, and the "better righteousness" as the ultimate content of the Law and the prophets. Sand, who is now professor of exegesis and NT theology on the Catholic theological faculty of the Ruhr University in Bochum, concludes that Matthew wrote his Gospel for a community that stood in opposition to contemporary Judaism, which represented "Israel against Jesus."

H. SCHLIER, *Die Markuspassion*, Kriterien 32 (Einsiedeln: Johannes, 1974, paper), 96 pp. ISBN: 3-265-10145-2.

In these reflections on Mark's passion narrative, the material is divided up according to this plan: preparation for death (14:1-11); Jesus' Passover meal (14:12-25); Jesus in Gethsemane (14:26-52); the trial of Jesus (14:53—15:20a); cross, death, and burial (15:20b-47); and the proclamation of the resurrection from the grave (16:1-8). The volume is a revised and expanded version of a series of lectures given at St. Michael's Parish in Bonn in 1971.

G. SCHMAHL, *Die Zwölf im Markusevangelium. Eine redaktionsgeschichtliche Untersuchung*, Trierer Theologische Studien 30 (Trier: Paulinus, 1974, paper DM 27), xiii and 170 pp. Bibliography. Indexed. ISBN: 3-7802-0030-1.

The revision of a doctoral dissertation directed by K. Kertelge and presented to the theological faculty at Trier in 1972, this study begins with a review of scholarship on the Twelve in Mk and elsewhere. Then the tradition prior to and apart from Mk about the existence and significance of the Twelve is investigated. The central section of the book is devoted to detailed analyses of those passages in Mk that speak of the Twelve. A chapter on Mark's view of the relationship between the Twelve and the disciples precedes a brief summary in which the author concludes that Mark took over the tradition of the Twelve as representing the new people of God and developed the idea of the Twelve as extending the saving work of Jesus within the post-Easter community. Brief remarks on how Matthew and Luke further developed the understanding of the Twelve are also included.

G. SCHNEIDER, *Botschaft der Bergpredigt*, Botschaft Gottes II, Neutestamentliche Reihe 30 (Leipzig: St. Benno, 1973, paper M 4.60), 174 pp. Bibliography.

Aiming to interpret the Sermon on the Mount as both gospel and ethical advice, the author begins with a review of opinions about the meaning of Mt 5—7 and an explanation of modern critical methods for studying the passage. The major part of the volume is then devoted to a pericope-by-pericope exegesis of the text. Throughout his explication S seeks to show how the imperative of the biblical ethic flows from the indicative of the gospel. The book is published in West Germany by Paul Pattloch Verlag of Aschaffenburg.

D. O. VIA, JR., *The Parables. Their Literary and Existential Dimension* (Philadelphia: Fortress, 1974, paper \$3.95), xii and 217 pp. Indexed. LCN: 67-11910. ISBN: 0-8006-1392-9.

An unaltered paperback reissue of a work first published in 1967 [NTA 11, p. 377].

U. WILCKENS, *Die Missionsreden der Apostelgeschichte. Form- und traditionsgeschichtliche Untersuchungen*, Wissenschaftliche Monographien zum Alten und Neuen Testament, 5. Band (3rd ed. rev. and enlarged; Neukirchen-Vluyn: Neukirchener, 1974, DM 42), 268 pp. Bibliography. Indexed. ISBN: 3-7887-0395-4.

Originally presented as a *Habilitationsschrift* to the theological faculty at Heidelberg in 1958 and revised for publication in 1961 [NTA 6, p. 143] and 1963, this study now appears with 17 pages of additional notes to the first two main parts and 8 pages of further bibliographical material published since 1960. A 38-page section on the tradition-historical background of the missionary discourses in Acts replaces the third major part of the previous editions. In this section, special consideration is given to Stephen's speech in Acts 7, its relationship to the Deuteronomistic preaching tradition, and its influence on the composition of the other speeches in Acts.

P. WINTER, *On the Trial of Jesus*, rev. and ed. T. A. Burkill and G. Vermes, *Studia Judaica*, Band I (Berlin—New York: de Gruyter, 1974, DM 48 or \$19.20), xxiii and 225 pp. Bibliography. Indexed. LCN: 73-94226. ISBN: 3-11-002283-4.

This new edition [cf. NTA 5, p. 356] incorporates a selection of the supplementary notes that the late author had assembled with a view to producing his own revision. They have been deciphered and placed in their appropriate positions in the text by Burkill. Both editors are responsible for the stylistic amendments and occasional addenda. Other improvements on the 1961 edition include the placement of the annotations as footnotes on the relevant pages and the addition of a bibliography and an index. A biographical note on the author, as well as select lists of his publications and of reviews of the first edition, has also been included.

M. ZERWICK AND M. GROSVENOR, *A Grammatical Analysis of the Greek New Testament*. Vol. I: *Gospels—Acts* (Rome: Biblical Institute Press, 1974, 4,200 L or \$7), xxvi, 456, and 15* pp.

First published in 1953, Z's *Analysis philologica Novi Testamenti* appeared in a third edition in 1966. The present volume is more than just a translation of the first half of that work. It is almost a new book, prepared by G in close collaboration with Z. In its new form the book is much larger than the Latin edition, and an attempt has been made at a more legible layout. Other new features include the use of the text of the forthcoming third edition of the UBS Greek NT, the inclusion of all variants from the RSV, a glossary of grammatical terms, a list of words occurring over 60 times in the NT (with definitions), a set of verb paradigms in their Hellenistic forms, and some rules governing tense formation. The *Analysis* is intended both for those whose knowledge of Greek is limited and for those who have a thorough grounding in classical Greek but need guidance for Koine. Vol. II will contain Rom—Rev.

P. ZINGG, *Das Wachsen der Kirche. Beiträge zur Frage der lukanischen Redaktion und Theologie*, Orbis Biblicus et Orientalis 3 (Fribourg: Universitätsverlag, 1974, paper 45 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht), 345 pp. Bibliography. Indexed. ISBN: 3-7278-0114-X (Universitätsverlag), 3-525-53302-0 (Vandenhoeck & Ruprecht).

Originally prepared as a doctoral dissertation under the direction of C. Spicq and presented to the theological faculty at Fribourg in 1972, this study is primarily concerned with Luke's theology of the growth of the church, especially as seen in Acts. The major chapters deal with Luke's vocabulary and literary style relative to the theme of growth, his treatment of the "parables of growth" in Lk 8:4-16 and 13:18-21, Gamaliel's speech in Acts 5:35-39 and its significance, the growth of the church in Jerusalem, and the success of the mission in Antioch especially as seen in Acts 11:19-26. There are excursuses on Luke's use of *ochlos*, *plēthos*, and *logos tou theou/tou kyriou* as well as on the term *christianoi*, the salvation-historical priority of the Jews in the preaching of the gospel, and the notion of organic growth in Paul's writings. The author has presented some of his views on the topic in article form [§ 19-125].

EPISTLES—REVELATION

J. C. ALLEN, *The Journeys of St. Paul* (Amersham, Bucks.: Hulton, 1973, paper 87p), 208 pp. Illustrated. Bibliography. Indexed. ISBN: 0-7175-0603-7.

The purpose of this book is threefold: to relate the story of Paul's journeys, to provide general background information about Paul himself, and to give a brief account of the places he visited—as they were then and as they are today. After remarks on Acts in general and on its importance as "a thoroughly reliable and trustworthy first century historical document," the author traces Paul's career from his birth in Tarsus to his death in Rome. Acts is the primary source, but the evidence of the Pauline epistles is also taken into account. Photographs and other illustrations are interspersed throughout the book.

N. T. BAKKER, *In der Krisis der Offenbarung. Karl Barths Hermeneutik, dargestellt an seiner Römerbrief-Auslegung*, trans. W. Bunte (Neukirchen-Vluyn: Neukirchener, 1974, DM 38), ix and 180 pp. Bibliography. Indexed. ISBN: 3-7887-0413-6.

Originally prepared in Dutch as a doctoral dissertation under the direction of H. Berkhof and presented under the title *De Hermeneutiek van de Römerbrief van Karl Barth* to the theological faculty at Leiden in 1972, this study investigates the second edition of Barth's commentary on Romans in an effort to determine the hermeneutical principles underlying his work. The four major sections deal with Barth's hermeneutical shift from history to revelation, the destruction of ontology and metaphysics, the biblical basis for the hermeneutics of the exposition, and the ways in which the principles of *Der Römerbrief* have influenced the dogmatic method of the "later" Barth. The author is now chaplain to the students in Eindhoven. There is a brief foreword by Berkhof and a four-page English summary of the book's content.

M. BARTH, *Ephesians*, 2 vols., Anchor Bible 34 and 34A (Garden City, N.Y.: Doubleday, 1974, \$16), pp. i-xxxiv and 1-424 (vol. 1), i-xxxvi and 425-851 (vol. 2). Bibliographies. Indexed. LCN: 72-79373. ISBN: 0-385-04412-7 (vol. 1), 0-385-08037-9 (vol. 2).

The author suggests that Paul wrote the letter as a summary of his message, from prison in Rome near the end of his life, to the Gentile members of the church at Ephesus. The strange diction occasionally found in the letter is traced to Paul's extensive quoting from hymns and other traditional materials. The epistle is then discussed according to this pattern: the address (1:1-2), the full blessing (1:3-14), intercession and praise of God (1:15-23), salvation by resurrection (2:1-10), peace through the cross (2:11-22), commitment by revelation (3:1-13), prayer for perfection (3:14-21), the constitution of the church (4:1-16), the new against the old (4:17-32), light over darkness (5:1-20), Christ's rule in all realms (5:21—6:9), the superior power (6:10-20), and the conclusion (6:21-24). Barth's translation is printed in its entirety at the beginning of each volume and in sections throughout the commentary. For each section there are notes, comments, and footnotes; bibliographies for topics discussed in the introduction and for each major section are also presented. Barth is now professor of NT at Basel.

H.-W. BARTSCH, *Die konkrete Wahrheit und die Lüge der Spekulation. Untersuchung über den vorpaulinischen Christushymnus und seine gnostische Mythisierung*, Theologie und Wirklichkeit 1 (Bern: H. Lang, 1974, paper 36 Sw. fr.; Frankfurt: P. Lang), 133 pp. ISBN: 3-261-01050-9.

This volume, which inaugurates a series organized by the religion faculties of the universities at Frankfurt and Giessen and aimed at bridging the gap between theological speculation and practical Christian life, begins with a detailed analysis of Phil 2:6-11. The structure of the pre-Pauline hymn, the meaning of its key concepts, and the historical setting are discussed. Then Paul's interpretation of

the hymn, its context in Philippians, and its force in confronting the heretics are studied. Chapters on the social background of the hymn and its contemporary relevance conclude the work.

Battesimo e giustizia in Rom 6 e 8, ed. L. De Lorenzi, Serie Monografica di "Benedictina," Sezione biblico-ecumenica 2 (Rome: Abbazia S. Paolo, 1974, paper), xi and 271 pp. Indexed.

Seven papers prepared for the third Colloquio Ecumenico Paolino held at Rome in 1971: L. De Lorenzi on baptism in Paul's writings, E. Lohse on the righteousness of God in Pauline theology, R. Schnackenburg on the Adam-Christ typology in Rom 5:12-21 as a presupposition for the understanding of baptism in Rom 6:1-14, E. Dinkler on Rom 6:1-14 and the relation between baptism and justification according to Paul, M. Bouettier on Christian life as the service of righteousness unto sanctification according to Rom 6:15-23, C. F. D. Moule on justification in relation to the condition *kata pneuma* in Rom 8:1-11, and A. Descamps on baptism as the foundation of Christian unity. Comments made by other scholars attending the meeting are presented at the end of each paper. The papers and the comments appear in Italian, German, French, and English. G. Turbessi has contributed a brief preface, and De Lorenzi prepared the indexes.

F. F. BRUCE, *Paul & Jesus* (Grand Rapids: Baker, 1974, paper \$2.50), 91 pp. ISBN: 0-8010-0631-7.

Six lectures originally delivered at Ontario Bible College have been revised for publication in the Elmore Harris Series of Evangelical Books. The lectures deal with Paul and the historical Jesus, Paul's gospel as revelation, his gospel as tradition, the way of salvation, Paul and the teaching of Jesus, and the affirmation "Jesus is Lord." Bruce admits that there are obvious differences between Jesus and Paul, but maintains that "Paul saw more clearly than most into the inwardness of Jesus' teaching as, following His example, he proclaimed a message of good news for the outsider." D. C. Percy has contributed a brief preface. Bruce has recently presented some of his views on this matter in an article in *BullJohnRyl UnivLibMan* [§ 19-631].

W. BUJARD, *Stilanalytische Untersuchungen zum Kolosserbrief als Beitrag zur Methodik von Sprachvergleichen*, Studien zur Umwelt des Neuen Testaments, Band 11 (Göttingen: Vandenhoeck & Ruprecht, 1973, paper DM 42), 259 pp. Bibliography. Indexed. ISBN: 3-525-53362-4.

The revision of a doctoral dissertation directed by K. G. Kuhn and presented to the theological faculty of the University of Heidelberg in 1971, this study compares the literary style of Col with that of the letters that are generally recognized as Pauline compositions (Rom, 1—2 Cor, Gal, Phil, 1 Thes, Phlm). There are three major sections: (1) arrangement of sentences—use of conjunctions, infinitival constructions, participial constructions, relative clauses; (2) arrangement of thoughts—sentence arrangement, repetitions of words and groups of words, organization of thoughts, epigrammatic formulations, the structure of Col, the frequency of the preposition *en*; and (3) rhetorical interest—the plerophoric character of the style in Col, sound as a rhetorical device, the manner of speaking. The author concludes that the differences in style between Col and the Pauline epistles are serious enough so as to rule out the claim that Paul wrote Col.

J. ERNST, *Die Briefe an die Philipper, an Philemon, an die Kolosser, an die Epheser*, Regensburger Neues Testament (Regensburg: Pustet, 1974, DM 54), 452 pp. Bibliography. Indexed. ISBN: 3-7917-0389-7.

The captivity epistles were treated previously in this series, along with 1—2 Thes and the Pastorals by K. Staab and J. Freundorfer (1949) and along with 1—2 Thes by Staab alone (1969). Now Ernst, who is professor of NT exegesis at Paderborn, has prepared an entirely new commentary on Phil, Phlm, Col, and Eph. In the introductions more attention has been given to the questions of

authorship and origin than in the earlier treatments. The main part of the book is devoted to German translations of and commentaries on each pericope. Among the fifteen excursuses interspersed throughout the commentary are discussions of "bishops and deacons" in Phil 1:1, the pre-Pauline hymn in Phil 2:6-11, the problem of the false teaching at Philippi, the pre-Pauline hymn and its integration into Col, the "philosophy" of Colossae, the *Haustafel*, the church as the body and fullness of Christ in Eph, and the mystery of Christian marriage.

A. T. HANSON, *Studies in Paul's Technique and Theology* (Grand Rapids: Eerdmans, 1974, \$8.95), xiv and 329 pp. Bibliography. Indexed. LCN: 74-7491. ISBN: 0-8028-3452-3.

The US edition of a work that appeared earlier in England [NTA 18, p. 392].

J. L. HOULDEN, *A Commentary on the Johannine Epistles*, Harper's New Testament Commentaries (New York: Harper & Row, 1974, \$6.95), xi and 164 pp. Bibliography. Indexed. LCN: 74-4634. ISBN: 0-06-064020-0.

As is usual with this series, there is a sizable introduction (44 pages in this case), the author's own translation of the NT text, and verse-by-verse commentary. The introduction discusses all three epistles together with regard to their place in the Johannine corpus, the situation out of which they arose, their structure, theological affinities with other movements in early Christianity, and the history and acceptance of these epistles in the developing church. Houlden thinks that the epistles form a single group of pastorally oriented literature in the Johannine tradition, later than the Fourth Gospel and by a different hand. The translation is intended to be "utilitarian rather than elegant." Houlden is principal of Cuddesdon Theological College near Oxford and is also the author of *Paul's Letters from Prison* (1970) and *Ethics and the New Testament* (1973).

H. KRAFT, *Die Offenbarung des Johannes*, Handbuch zum Neuen Testament 16a (Tübingen: Mohr, 1974, DM 37), 297 pp. Bibliography. ISBN: 3-16-135682-9.

In his introduction K describes Revelation as written in the name of the prophet John, a respected figure in western Asia, by someone whose native language was Aramaic but who could express himself fluently and unobjectionably in Greek when he so wished. The main part of the book is a pericope-by-pericope translation and commentary on the text. Excursuses on *martyrs*, "the angel of the church," the form of the communications in Rev 2—3, Nicolaus and the Nicolaitans, the churches in Rev 2—3 and the letters of Ignatius, the lamb, and the Gentiles in the heavenly city are interspersed throughout the commentary. This volume is a new contribution, not a revision of E. Lohmeyer's volume in the same series (1926; rev. ed. 1953).

E. MALATESTA, S.J., *The Epistles of St. John. Greek Text and English Translation Schematically Arranged* (Rome: Gregorian University, 1973, paper 2,200 L), 69 pp. Bibliography.

Except for a few minor changes, this is the same work as that published by Typis Paulinis (Fano, 1967). The text used in the present edition is that of the 25th ed. of Nestle-Aland, in place of the Merk edition previously used. The schematic outline, according to which the Greek and English texts are printed on facing pages, adopts the procedure used by A. Vanhoye in a similar work on Hebrews (1966). For 1 Jn it follows the schematization proposed by I. de la Potterie in his course at the Biblical Institute in Rome. Whereas the English text uses different typographical devices to indicate title headings, inclusions, and basic themes, the Greek (unlike the previous edition) uses a uniform font throughout. The work has a Greek concordance to the Johannine letters, and the basic plan of 1 Jn is also provided on a separate insert.

R. MARTIN, *Colossians and Philemon*, New Century Bible (Greenwood, S.C.: Attic, 1974, \$9; London: Oliphants), xviii and 174 pp. Bibliography. Indexed. ISBN: 0-551-00507-6.

The author of *Carmen Christi* (1967) and *Colossians: The Church's Lord and the Christian's Liberty* (1973) sees Colossians as a specimen of Paul's correspondence addressed to a church he did not know at first hand and written to combat the threat of false teaching. He then adds: "When these features are recognized, it may be affirmed that there is no serious obstacle in the way of an acceptance of apostolic authorship." In the introduction to *Philemon*, M calls attention to its value as a witness to "life in Christ" and to Paul's character. The main part of the volume is devoted to verse-by-verse commentary on the RSV text. Martin's work supplements G. Johnston's *Ephesians, Philippians, Colossians and Philemon* [NTA 12, p. 399] in line with the series' new policy of providing more extensive commentary.

B. MAYER, *Unter Gottes Heilsratschluss. Prädestinationaussagen bei Paulus*, Forschung zur Bibel 15 (Würzburg: Echter, 1974, paper DM 34), 369 pp. Bibliography. Indexed. ISBN: 3-429-00363-6.

Originally prepared as a doctoral dissertation under the direction of R. Schnackenburg and presented to the theological faculty at Würzburg in 1972, this study examines certain aspects of predestination as seen in specific Pauline texts: trusting in God's predetermination to salvation in the light of the imminent parousia (1 Thes 5:9-10), the conduct of Christians under the divine *eudokia* (Phil 2:12-13), the cross alone as the wisdom of God appointing men for salvation (1 Cor 2:6-10a), the predestinarian relevance of the participles *hoi sōzomenoi* and *hoi apollymenoi* (1 Cor 1:18; 2 Cor 4:3; 2 Cor 2:15), the certainty of salvation for Christians as resting upon the divine decree alone within the present pains of creation (Rom 8:28-30), and God's plan of salvation for Israel and the guilt of the chosen people (Rom 9-11).

O. F. A. MEINARDUS, *St. Paul in Ephesus and the Cities of Galatia and Cyprus* (Athens: Lycabettus, 1973, paper), viii and 139 pp. Illustrated. Bibliography. Indexed. LCN: 73-79090.

—, *St. John of Patmos and the Seven Churches of the Apocalypse* (Athens: Lycabettus, 1974, paper), vi and 155 pp. Illustrated. Bibliography. Indexed. LCN: 74-77277.

The first of these volumes is "addressed to the religiously oriented visitor to Ephesus, southern Asia Minor, and Cyprus who is eager to explore the cities and countryside where St. Paul journeyed, and to understand something of their history." The major primary sources used are Paul's letters to the churches in Greece and Asia Minor, as well as Acts. The author has adopted the "south Galatian" theory that Paul wrote his letter to the people of Pisidian Antioch, Iconium, Lystra, and Derbe. The second book deals with each of the three elements contained in its title: the visionary who wrote Revelation, the Aegean island of Patmos, and the seven churches. In both volumes the emphasis is on the description of the present-day sites; photographs are interspersed throughout the texts. Meinardus's earlier book in the series, *St. Paul in Greece*, appeared in 1972.

K. ROMANIUK, *L'amour du Père et du Fils dans la sotériologie de saint Paul*, Analecta Biblica 15A (2nd ed. rev. and corrected; Rome: Biblical Institute Press, 1974, paper 7,200 L or \$12), xiv, 334, and 8* pp. Bibliography. Indexed.

A new edition of what was originally a doctoral dissertation presented in 1961 to the Pontifical Biblical Institute in Rome [NTA 6, pp. 423-424]. For this edition a list of the more serious errata and an eight-page bibliographical supplement have been prepared.

J. THURÉN, *Das Lobopfer der Hebräer. Studien zum Aufbau und Anliegen von Hebräerbrief 13*, Acta Academiae Aboensis, ser. A: Humaniora, vol. 47, nr. 1 (Åbo: Åbo Akademi, 1973, paper Fmk 30), 272 pp. Bibliography. Indexed. ISBN: 951-648-063-2.

After a survey of recent scholarship on Hebrews with special emphasis on the relationship of chap. 13 to the whole, the author compares the structure of Heb 13 with paraenetic passages from other NT letters. Then he discusses the foundation and preparation for the double exhortation (13:10-14), the double exhortation to confession (*homologia*) and community (*koinōnia*) as fulfilling the love-command (13:15-16), the relationship of the remaining parts of the chapter to 13:10-16, and 13:22 as the *paraklēsis* of the new covenant. Thurén concludes that chap. 13 is not merely an appendix summarizing chaps. 1—12 and that chap. 13 illustrates the thesis that, for the author of Hebrews, Christianity is “realized Judaism.”

F. ZEILINGER, *Der Erstgeborene der Schöpfung. Untersuchungen zur Formalstruktur und Theologie des Kolosserbriefes* (Vienna: Herder, 1974, paper), 215 pp. Bibliography. Indexed. ISBN: 3-210-24472-3.

A shortened version of a *Habilitationsschrift* presented to the Catholic theological faculty at Graz in 1972, the study first examines the content of Colossians according to this general pattern: “the position” (1:1—2:5), the polemic (2:6—3:4), the paraenesis (3:5—4:6), and the conclusion (4:7-18). Then there are major sections of the epistle’s theology of preaching (apostolic suffering, the notion of *mystērion*, confrontation with the opponents), the theology of baptism (the verses introducing and following the Christ-hymn, new life, new man, new community, new world power), and the Christ-hymn of Col 1:15-20. After concluding remarks on the eschatology, Christology, soteriology, ecclesiology, and polemical thrust of the letter, Z observes that the author of Col represents a nomistically oriented view of Christianity that sees freedom as bound up with the *prototokos* of the eschatological new creation.

BIBLICAL THEOLOGY

F. C. BAUR, *Vorlesungen über neutestamentliche Theologie* [1864], ed. F. F. Baur (Darmstadt: Wissenschaftliche Buchgesellschaft, 1973, DM 65), xxvi*, x and 407 pp. ISBN: 3-534-05649-3.

This volume presents materials prepared by F. C. Baur for his lectures on NT theology given at Tübingen between 1852 and 1860; they were edited by his son and first published in 1864. After introductory remarks on the concept, history, and divisions of NT theology, there are major sections on the teaching of Jesus and the teaching of the apostles. The second section treats the teachings of (1) Paul and Revelation; (2) Hebrews, the minor Pauline epistles, James, 1—2 Peter, the Synoptic Gospels, and Acts; (3) the Pastorals and the Johannine writings. In an introduction prepared for this edition, W. G. Kümmel places Baur’s achievements in the context of the history of NT theology.

M. BOUTIN, *Relationalität als Verstehensprinzip bei Rudolf Bultmann*, Beiträge zur evangelischen Theologie, Band 67 (Munich: Kaiser, 1974, DM 64), 626 pp. Bibliography. Indexed. ISBN: 3-459-00986-1.

This study by a Canadian Roman Catholic theologian was prepared as a doctoral dissertation under the direction of M. Schmaus and accepted by the Catholic theological faculty at Munich in 1973. It aims to show that the question-answer schema and the principle of relationality are central to the structure of Bultmann’s theological thinking. Under the heading “man as question” there are discussions of the existence and being of man, understanding, and the concept of God, while under “question and answer” there are treatments of tradition and self-understanding, the question of truth, and encounter and rejection in Christian faith. Under “God’s questioning answer” the author studies question and demand, the concept of sin, sin as encounter, and judgment and grace. Under “God’s affirming answer” he investigates preventient grace, radical and external freedom, freedom as the possibility of decision, the possibility of decision according to Heidegger and Bultmann, and faith as decision. Finally, under “the continuity in man” he deals with *simul peccator, simul iustus* and the historical character of *Dasein*.

C. E. BRAATEN, *Eschatology and Ethics. Essays on the Theology and Ethics of the Kingdom of God* (Minneapolis: Augsburg, 1974, paper \$3.95), 192 pp. LCN: 74-77674. ISBN: 0-8066-1422-5.

The author's aim is "to continue and enlarge the project of eschatological interpretation in theology which Pannenberg has pioneered with such inimitable intellectual force." Under the heading "a theology of the kingdom of God" he discusses the quest for the meaning of eschatology, a future-oriented method in theology, the making of a Christian world-view, death and the resurrection of Jesus, basic polarities of the Gospel message, and the apostolic ministry in the church. Then under "the ethics of the kingdom of God" he treats eschatology as the key to Christian ethics, the one-sided politics of the kingdom, theory and praxis, the social perspective of the church, women's liberation, and the meeting of ethics and ecology. Braaten is professor at Lutheran School of Theology in Chicago.

M. DE JONGE, *Jesus: Inspiring and Disturbing Presence*, trans. J. E. Steely (Nashville—New York: Abingdon, 1974, cloth \$10.95, paper \$4.95), 176 pp. LCN: 74-10915. ISBN: 0-687-19919-0 (cloth), 0-687-19920-4 (paper).

The English version of *Jezus: Inspirator en Spelbreker* (1971). The volume consists of previously published articles as well as some previously unpublished material; all are concerned "with the question of the right translation of the message of Jesus, and with the proclamation concerning him, into the words and deeds of the present time." The major topics treated are the relationship between orientation to Jesus and orientation to the world (1963), the possibility of encountering Jesus of Nazareth (1964-65), the search for a modern Christology in J. A. T. Robinson's *Honest to God* (1963-64), Jesus as man among men, theology as narration with specific reference to A. N. Wilder's *The Language of the Gospel* (1967), communication in word and in silence (1965-66), loving as God loves according to 1 Jn [§ 13-330], Jesus as revolutionary, theologians and tradition (1968), and laymen (1964). The author is professor of NT and early Christian literature at the University of Leiden.

F. DE LA CALLE FLORES, *Respuesta bíblica al dolor de los hombres*, Actualidad Bíblica Brevior 6 (Madrid: Fax, 1974, paper 220 ptas.), 253 pp. ISBN: 84-7071-283-7.

The first part of the book relies heavily on the OT, while the second half concentrates on the NT. After brief introductory remarks on the problem of evil, the author deals with these major topics: the world vitiated by evil forces, a religious explanation of evil, evil as the chastisement of a God who loves, Job and the destruction of ideologies, what Jesus' disciples thought about evil, the understanding of the cross, the value of Christ's sufferings according to the Gospels, the death of Jesus in the other NT writings, the suffering of Christians, and the human condition.

B. DE MARGERIE, S.J., *Christ for the World. The Heart of the Lamb. A Treatise on Christology*, trans. M. Carroll, International Institute of the Heart of Jesus Publication No. 1 (Chicago: Franciscan Herald, 1973, paper \$3.95), xxx and 528 pp. Bibliography. Indexed. LCN: 74-1001. ISBN: 0-8199-0485-6.

This study in Christology, undertaken mainly from historical and systematic perspectives, has as its major thesis the following: "The supernatural activity of each human person reaches out to the extreme limits of space and time. Each person is, in Christ, with Him, through Him, and for Him, an agent of the sacred and universal history of the human race." The three major sections have these titles: (a) "why Jesus?" (b) "how Jesus?" and (c) "the mission of the omnipotent Lamb." The second section has a discussion of Bultmann's Christology. This volume is a translation of *Le Christ pour le monde* (1971), which was originally published in Portuguese as *O Cristo para o Mundo* (1971). For this English edition the author has prepared a preface that summarizes his basic positions.

Does Jesus Make a Difference? Proceedings of the College Theology Society, ed. T. M. McFadden (New York: Seabury, 1974, \$6.95), viii and 232 pp. LCN: 73-17902. ISBN: 0-8164-1151-4.

Twelve articles originally prepared for the 1973 meeting of the College Theology Society held in Philadelphia are presented in three major sections: (1) Christian diversity in thinking of Jesus—J. A. Grassi on the challenge of recent research on the Gospels, S. Beggiani on mythological and ontological elements in early Christology, C. G. Romero on rethinking the relationship between Jesus and the OT, and B. Prusak on changing concepts of God and their repercussions in Christology; (2) the difference Jesus makes—M. Hellwig on the uniqueness of Jesus in Christian tradition, A. Maloney on Jesus as the horizon of human hope, W. E. May on Jesus as the presence of God in our moral life, R. Kress on the divine acceptance of man's holy and sinful history, and B. Agnew on the meaning of Jesus' sacrifice; (3) Jesus and contemporary man—J. T. Connelly on the Pentecostal movement and speaking in tongues, J. A. Gray on an apolitical Jesus but political Christians, and J. A. La Barge on death and the meaning of Jesus. The editor has provided a brief introduction to the collection.

Erfahrung und Theologie des Heiligen Geistes, ed. C. Heitmann and H. Mühlen (Munich: Kösel, 1974, paper DM 29; Hamburg: Agentur des Rauhen Hauses), 312 pp. ISBN: 3-466-20025-3 (Kösel), 3-7600-0115-7 (Agentur des Rauhen Hauses).

Of the 19 articles written by Evangelical and Catholic theologians presented here, five are of direct relevance to biblical studies: A. Bittlinger on the charismatic renewal of the church and the outbreak of early Christian experience of the Spirit; H. H. Schmid on ecstatic and charismatic workings of the spirit of God in the OT; W. Schmithals on the experience of the Spirit as the experience of Christ in the NT; H. Schlier on the origin, advent, and workings of the Holy Spirit in the NT; and F. Hahn on the biblical understanding of the Holy Spirit, with special emphasis on the soteriological function and personality of the Spirit. There are other articles on the present-day experience of the Holy Spirit, the perspectives of systematic theology, and ethical motivations.

H. FRANKEMÖLLE, *Glaubensbekenntnisse. Zur neutestamentlichen Begründung unseres Credos* (Düsseldorf: Patmos, 1974, paper DM 16), 144 pp. Bibliography. ISBN: 3-491-77558-2.

In the context of recent attempts by churches to articulate brief summaries of the Christian faith, the author explores the foundations for confessions of faith from the NT to the time of the Roman creed (ca. A.D. 150). After examining some general problems (need for creeds, origins, diversity, content), F studies NT and other early Christian confessions of faith (e.g. Phil 2:6-11; Rom 1:3-4). The concluding chapters deal with the relevance of ancient creeds for the present and ways in which religious educators may approach them. Frankemölle is also the author of *Jahwebund und Kirche Christi* (1974).

E. GATTI, *Rich Church—Poor Church? Some Biblical Perspectives*, trans. M. J. O'Connell (Maryknoll, N.Y.: Orbis, 1974, \$4.95), xi and 127 pp. LCN: 74-77432. ISBN: 0-88344-437-2.

Originally published in Italian as *Colui che sa il dolore dell'uomo* (2nd ed., 1973), this volume aims to present in biblical terms the church's vocation to the poor. The four major chapters deal with God's liberating activity, Christ and the sorrows of men, mission and secularization, and Christians in missionary communities. By way of conclusion the author, who teaches biblical theology at the Xaverianum in Parma, states that the authentic church of Christ must accept and confess "belief in him as crucified, today, in the poor and persecuted and oppressed of our world."

G. HARKNESS, *Understanding the Kingdom of God* (Nashville—New York: Abingdon, 1974, \$6.50), 175 pp. Indexed. LCN: 74-10809. ISBN: 0-687-42864-5.

Convinced that those people today who are interested in religion need "a clear understanding of the life-giving personal and social relevance of the kingdom of God," the author first surveys the problems connected with the notion of the kingdom and sketches the major solutions (apocalyptic eschatology, prophetic eschatology, realized eschatology, existential decision) proposed by scholars of the past. Next, the author presents her own understanding of the kingdom by way of several paradoxes: present and future, growth and final consummation, task and hope, acceptance and action. Then this conception is grounded in OT and inter-testamental texts and the parables of Jesus, and its meaning for the present-day church is explored. Harkness was an ordained minister in the United Methodist Church and the author of more than thirty books.

C. KANNENGIESSER, *Foi en la résurrection. Résurrection de la foi*, Le point théologique 9 (Paris: Beauchesne, 1974, paper 21 F), 156 pp.

After introductory remarks on the "paschal" nature of Christian faith, the author focuses on the most important NT texts that speak of the risen Lord. Thus there are chapters on Paul's vision of the risen Lord (Acts 9; 22; 26; 1 Cor 15:1-8), the meaning of the resurrection according to Paul's writings, and the risen Lord in the Gospels. A chapter on how faith in the resurrection leads to a resurrection of faith concludes the volume. Kannengiesser is professor at the Institut Catholique de Paris.

J. KREMER, *Pfingsten—Erfahrung des Geistes. Was sagt darüber die Bibel?* (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 9.80), 88 pp., 2 plates. ISBN: 3-460-08091-4.

After brief remarks on the "new Pentecost" initiated by Vatican II and the charismatic movement, this study investigates the meaning of "Holy Spirit" and "filled with Holy Spirit," the account of the first Pentecost in Acts 2:1-13, and the contemporary significance of the biblical statements about Pentecost and the experience of the Spirit. Kremer, who is professor of NT at the University of Vienna, is also the author of *Pfingstbericht und Pfingstgeschehen* (1973).

G. E. LADD, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974, \$12.50), 661 pp. Bibliographies. Indexed. LCN: 74-766. ISBN: 0-8028-3443-4.

Intended to introduce seminary students to the discipline of NT theology, this book proposes to survey the field, to state its problems, and to offer positive solutions. Ladd defines biblical theology as "that discipline which sets forth the message of the books of the Bible in their historical setting." Biblical theology is thus seen to be primarily a descriptive discipline. There are major sections on the Synoptic Gospels, the Fourth Gospel, the primitive church, Paul, the general epistles, and Revelation. Bibliographical information (especially works available in English) is provided at the beginning of every section and sub-section. Ladd, who has been professor of NT exegesis and theology at Fuller Theological Seminary in Pasadena, California, since 1950, has incorporated material from his *Jesus and the Kingdom*, recently revised as *The Presence of the Future* [NTA 18, p. 385].

E. LERLE, *Das Weltbild der Bibel* (Berlin: Evangelische Verlagsanstalt, 1973, M 6.80), 120 pp.

A new edition of a work previously published as *Das Raumverständnis im Neuen Testamente* in three editions from 1955 to 1957. After a sketch of how the Ptolemaic view of the world developed, there are discussions of the understanding of cosmology in the OT, the Jewish milieu of the NT, the parables and dominical sayings of the Gospels, the NT narratives, the image of the body of Christ and the Last Supper in 1 Corinthians, and other NT concepts (e.g. spirit and flesh, demons).

By way of conclusion the author observes that according to biblical faith there is no place where one can escape from the punishing and forgiving grip of God.

H.-S. LIE, *Der Begriff Skandalon im Neuen Testament und der Wiederkehrgedanke bei Laotse*, Europäische Hochschulschriften, Reihe XXIII: Theologie, Bd. 24 (Bern: H. Lang, 1973, paper; Frankfurt: P. Lang), 252 pp. Bibliography. ISBN: 3-261-01026-6.

After introductory remarks on the similarities between the NT concept of *skandalon* and the notion of "return" (or "contradiction") in the philosophy of Laotse, the book examines briefly the idea as it appears in the OT and then discusses *skandalon* as it appears in the Synoptic Gospels, the Pauline writings, and the Johannine writings. The second major part investigates the logic, philosophy, and reality of *fan*, a Chinese sign that has the meaning of both "return" and "contradiction." By way of conclusion the author observes that *skandalon* functions basically in the NT as the opposite of faith, that the NT writers use the term in various ways, and that the notion of *skandalon* must accompany the preaching of the gospel in the Asiatic thought-world.

G. T. MONTAGUE, S.M., *The Spirit and His Gifts. The Biblical Background of Spirit-Baptism, Tongue-Speaking, and Prophecy* (New York—Toronto: Paulist, 1974, paper \$95), v and 66 pp. LCN: 74-77425. ISBN: 0-8091-1829-7.

Intended as bridge between theologians and those Christians involved in the charismatic movement, this booklet has three major sections: Spirit baptism, glossolalia, and prophecy and interpretation. It grew out of an address given at the 1973 meeting of the Catholic Biblical Association of America and published in *TheolDig* [§ 18-1048]. The newness of the present publication consists principally in the addition of the material on prophecy, interpretation, and discernment. Montague is editor of *CathBibQuart* and himself a participant in the charismatic movement.

G. O'COLLINS, S.J., *The Theology of Secularity*, Theology Today, No. 23 (Notre Dame, Ind.: Fides, 1974, paper \$1.25), 94 pp. Bibliography. Indexed. ISBN: 0-8190-0550-9.

After challenging the view that there exists today a unitary and inevitable trend toward secularism, the author presents chapters on secularity and Christian history, the OT and secularity, Jesus Christ and secularity, the cross and resurrection, the church and secularity, and Christian commitment and secularity. The issue is approached from the perspectives of Scripture, systematic theology, history, and current events. O'Collins is also the author of *The Resurrection of Jesus Christ* (1973).

K.-H. OHLIG, *Jesus, Entwurf zum Menschsein. Überlegungen zu einer Fundamental-Christologie* (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 12.80), 100 pp. ISBN: 3-460-30911-3.

In an effort to formulate a Christology that avoids both fundamentalism and mythicism, the author takes as his starting point the peculiar and unique character of the Judaeo-Christian tradition in the history of religions. Jesus is seen in relation to the dynamic of OT thinking. The two major sections are entitled "religion and history" and "the fullness of time." Ohlig, who is now professor of Catholic theology and religious education at Saarbrücken, is also the author of *Woher nimmt die Bibel ihre Autorität?* (1970) and *Die theologische Begründung des neutestamentlichen Kanons in der alten Kirche* (1972).

R. PESCH AND H. A. ZWERGEL, *Kontinuität in Jesus. Zugänge zu Leben, Tod und Auferstehung* (Freiburg—Vienna: Herder, 1974, paper), 144 pp. ISBN: 3-451-16979-7.

The volume presents articles by Pesch on 2 Cor 5:16 ("to know Christ accord-

ing to the flesh") and the theological significance of the quest for the historical Jesus, Jesus' death and resurrection in relation to a theology of death after the death of God, and a theology of the death of Jesus. Then Zwergerl analyzes the meaning of Jesus' life and death from the standpoint of depth psychology. The first article in the collection was given by Pesch as a lecture at Mainz and Graz in 1973, while the last three grew out of a joint seminar held at the University of Frankfurt in 1973.

F. REFOULÉ, *Marx et S. Paul. Libérer l'homme* (2nd ed.; Paris: Cerf, 1974, paper), 143 pp.

Can one be both a Christian and a Marxist? Taking this question as his starting point, the author first presents a sketch of Karl Marx's views on the liberation of man and then offers a parallel treatment of Paul's views on this theme with special emphasis on Romans and Galatians. In the third major chapter R places the views of Marx and Paul in dialogue with one another in the hope of bringing out similarities and oppositions. He concludes that Marxism in its present forms is not wholly compatible with Christianity.

L. RUPPERT, *Der leidende Gerechte. Eine motivgeschichtliche Untersuchung zum Alten Testament und zwischentestamentlichen Judentum*, Forschung zur Bibel 5 (Würzburg: Echter, 1972, paper DM 39; Stuttgart: Katholisches Bibelwerk), xii and 274 pp. Bibliography. Indexed. ISBN: 3-429-00266-4 (Echter), 3-460-19051-5 (KBW).

_____, *Der leidende Gerechte und seine Feinde. Eine Wortfelduntersuchung* (Würzburg: Echter, 1973, paper DM 48), x and 299 pp. Bibliography. Indexed. ISBN: 3-429-00297-4.

These volumes are two parts of a *Habilitationsschrift* presented to the theological faculty at Würzburg in 1970. The "historical" part begins by determining the topic and reviewing research on it and then explores the motif of the "suffering righteous one" in the OT (both MT and LXX). Next, the motif is investigated in 4 *Maccabees*, the literature of the Qumran community, and Jewish apocalypses (1 *Enoch*, 4 *Ezra*, 2 *Baruch*). By way of summary, a history of the motif in the OT and Judaism is sketched out. The "philological part" deals with the enemies of the righteous one(s), the attacks and plots of the enemies, the sufferings of the afflicted righteous one(s), and the history of the motif in the light of semantic analysis. The concluding chapter of the *Habilitationsschrift* has been published separately as *Jesus als der leidende Gerechte?* [NTA 18, pp. 111-112].

E. SCHILLEBEECKX, *Jesus, het verhaal van een levende* (Bloemendaal: Nelissen, 1974), 623 pp. Indexed. ISBN: 90-244-1509-8.

This volume confronts the questions of who Jesus of Nazareth was and who he is now. The first major part describes Jesus of Nazareth as the norm and criterion of every interpretation of Jesus and discusses the standards for arriving at a critical understanding of him as a historical figure. Then there is a lengthy section entitled "the good news of Jesus Christ" that deals with his message and activity, the rejection of God's reign implied by his crucifixion, and early Christian reflections on his death. The third part has to do with the Christian interpretation of the risen, crucified one, especially as seen in the confessions of faith and Christological titles employed in the NT. The final section ("who do we say that he is?") is concerned with present-day efforts to interpret Jesus' significance.

H. SCHLIER, *Der Herr ist nahe. Adventsbetrachtungen* (Freiburg—Vienna: Herder, 1974, paper DM 9.80), 112 pp. ISBN: 3-451-17080-9.

Reflections on three NT pericopes: (1) the question of Advent according to Mt 11:2-6 ("Are you he who is to come?"); (2) the joy of Advent according to Phil 4:4-7 ("Rejoice in the Lord . . . the Lord is at hand"); (3) the admonition for Advent according to 1 Thes 5:1-6 ("let us . . . keep awake and be sober").

Theologische Berichte III. Judentum und Kirche: Volk Gottes (Zurich—Cologne: Benziger, 1974, paper DM 29.80), 208 pp. Bibliography. ISBN: 3-545-22075-3.

Nine papers originally prepared for a symposium held at Lucerne in 1972: J. Oesterreicher on the problem of the dimorphous nature and oneness of the people of God, R. Schmid on Israel as the people of God from its beginnings until the Babylonian Exile, K. Schubert and C. Thoma on Israel as the people of God from the Babylonian Exile to the Hasmonean period, C. Thoma on the Jewish understanding of the theme at the time of Jesus, T. C. de Kruijf on the people of God in the NT, K. Hruba on the separation of the church and Judaism, D. van Damme on the people of God and the kingdom of God in Christian antiquity, A. Deissler on Christian notions of covenant, and M. Löhrer on the church as the people of God. C. Thoma has provided a general introduction. The series is edited by J. Pfammatter and F. Furger; for the two earlier volumes, see *NTA* 18, p. 255.

J. W. WENHAM, *The Goodness of God* (Downers Grove, Ill.: InterVarsity, 1974, paper \$2.95), 223 pp. Indexed. LCN: 73-93141. ISBN: 0-87784-764-9.

This is the second part of W's projected tetralogy, which began with his *Christ & the Bible* [NTA 18, p. 104]. He begins by looking at the biblical stumbling-blocks to belief in a good God (e.g. condemnatory passages in both OT and NT, Jesus' teaching about hell). After considering some inadequate solutions to the problem, W argues that the problem of providence and the problem of these biblical difficulties can be looked at most helpfully in parallel, by means of nine principles: freedom, deterrence, punishment, delayed retribution, corporate solidarity, limitation to suffering, sanctification through pain, atonement, and finitude. Then he takes up the sins of the saints, the destruction of the heathen, and biblical cursings. Wenham concludes that the perfect blend of kindness and severity revealed in Jesus Christ is the full expression of what is meant by "the goodness of God."

THE WORLD OF THE NEW TESTAMENT

K. BEYSCHLAG, *Simon Magus und die christliche Gnosis*, Wissenschaftliche Untersuchungen zum Neuen Testament 16 (Tübingen: Mohr, 1974, DM 76), vii and 249 pp. Indexed. ISBN: 3-16-135872-4.

This volume fulfills the promise of a more extensive presentation of a thesis proposed in the author's earlier article on the Simon of Acts 8 and Gnosticism [§ 16-730]. After a statement of the issues and a survey of relevant sources, there is a report of the views of other scholars. Then the two most extensive sections in the book deal with the power attributed to Simon in Acts 8:10 and with the major teachings of Simonian Gnosticism. In the conclusion the author summarizes his position and seeks to add some precision to his earlier study. Beyschlag is also the author of *Clemens Romanus und der Frühkatholizismus* (1966).

D. CUSS, F.C.J., *Imperial Cult and Honorary Terms in the New Testament*, Paradosis XXIII (Fribourg: Fribourg University Press, 1974, 35 Sw. fr.), 168 pp., 9 plates. Bibliography. Indexed.

Designed as a study of "certain aspects of imperial cult-worship which are mentioned or implied in the New Testament," this volume begins by discussing the sources of the deification of emperors and its early development. Then there are chapters on NT attitudes toward the Roman empire and the emperor, references to the imperial cult in Revelation, the significance of the "second beast" in Revelation and its implications in imperial worship, ascension and epiphany as paralleled in imperial and Christian usage, and persecution in relation to the imperial cult. By way of conclusion the author observes that, while the imperial cult was widespread even by the end of Augustus' reign, only toward the end of the 1st century A.D. was imperial worship demanded by the emperor and only then did the apparently insoluble difficulties arise between the church and the imperial authorities.

J. DANIÉLOU, *Les manuscrits de la mer Morte et les origines du christianisme*, Livre de Vie 121 (new ed. rev. and augmented; Paris: Éditions de l'Orante, 1974, paper), 121 pp.

A reissue, without substantial modifications, of the work translated into English as *The Dead Sea Scrolls and Primitive Christianity* [NTA 3, p. 331; 6, p. 425]. In his preface to this edition, the author states that his opinions have not altered much in the sixteen years since the first publication of the book, and that some of his then tentative views have been confirmed by more recent discoveries and research on the scrolls.

E. DASSMANN, *Sündenvergebung durch Taufe, Busse und Martyrerfürbitte in den Zeugnissen frühchristlicher Frömmigkeit und Kunst*, Münsterische Beiträge zur Theologie, Heft 36 (Münster: Aschendorff, 1974, paper DM 98), ix and 494 pp., 51 plates, 8 folding charts. Bibliography. Indexed. ISBN: 3-402-03572-3.

Originally presented as a *Habilitationsschrift* to the Catholic theological faculty at Münster in 1969, this study has two basic aims: (1) to contribute to a deeper understanding of iconography up to the time of Constantine; (2) to determine where the request for the forgiveness of sins fits into the totality of artistic motifs in this period. After a survey of sources (catacombs, sarcophagi, materials from Dura Europos) and a consideration of methodological questions, the author deals with the iconological aspects of those sources that relate the forgiveness of sins to baptism, penance, and martyrdom. Then, some important motifs taken from the OT (e.g. Abraham and Isaac) and the NT (e.g. the raising of Lazarus) as well as the image of the shepherd are investigated. Finally, the author shows how these motifs are joined to the themes of baptism, the forgiveness of sins, and martyrdom and intercessory prayers in the artistic representations of the period. The folding charts, supplied in a pocket inside the back cover, show the distribution of motifs in Roman catacombs, sarcophagi, and sarcophagus fragments.

M. DELCOR, *Le Testament d'Abraham*, Studia in Veteris Testimenti Pseudepigrapha, vol. II (Leiden: Brill, 1973, 175 gld.), x and 282 pp. Bibliography. Indexed. ISBN: 90-04-03641-5.

The author, who is professor on the Catholic theological faculty at Toulouse, first discusses the content of the *Testament of Abraham*, its Greek texts, versions, previous study, vocabulary and original language (Greek), sources, literary problems, eschatology, milieu (Jewish Therapeutism of Egypt), and date of composition (probably 1st century B.C. or A.D.). The main part of the volume offers a French translation of and commentary on the longer Greek recension of the *Testament of Abraham* and a translation of the shorter Greek recension. Revisions of M. Chaine's translations of the Bohairic, Ethiopic, and Arabic versions of the *Testaments of Abraham, Isaac, and Jacob* are also presented.

A.-M. DENIS, *Concordance latine du Liber Jubilaeorum sive Parva Genesis*, Information et étude de textes IV (Louvain: CETEDOC, 1973), 171 pp.

This computerized concordance of the extant parts of the Latin version of *Jubilees* is published as a sample but without the assurance of a successor in the immediate future, since the work involved in preparing such a work for the computer is said to be almost as great as that involved in more traditional methods. The Ceriani edition (1861) of the 6th-century palimpsest in the Ambrosiana in Milan is used as the base text. Whenever possible, the lacunae have been filled in from the parallels in the Ethiopic version. A general list of the vocabulary with the frequency of occurrence is followed by the concordance proper. Then there is a listing of the occurrences of *et*, *in*, and forms of *esse* without citing the context of these words. This is followed by a list of the vocabulary in decreasing order of frequency. The appendixes provide lists of *omittenda*, *corrigenda*, *addenda*, proper names, and special lemmata on the text. Further consultation of the available computerized data is available from CETEDOC (Centre de Traitement

Électronique des Documents), Université Catholique de Louvain, 156 Tiensevest, B-3000 Louvain, Belgium.

K. P. DONFRIED, *The Setting of Second Clement in Early Christianity*, Supplements to Novum Testamentum, vol. XXXVIII (Leiden: Brill, 1974, 58 gld.), x and 240 pp. Bibliography. Indexed. ISBN: 90-04-03895-7.

A substantial revision of a doctoral dissertation directed by G. Bornkamm and presented to the theological faculty of Heidelberg University in 1968, this study of *2 Clement* has three major parts: literary and historical problems, quotations from authoritative sources, and the intention of the work. The central purpose of *2 Clement* is seen as correcting an eschatological misunderstanding that saw baptism as the essence and completion of salvation. There are excursuses on *2 Clement* 1:4-8 and on *2 Clement* 14 and Paul's *anō Ierousalēm* with special reference to Isa 54:1. Donfried, who teaches at Smith College in Northampton, Massachusetts, has recently summarized his research on *2 Clement* in an article published in *HarvTheolRev* [§ 19-831].

F. DUNAND, *Le culte d'Isis dans le bassin oriental de la Méditerranée*. I: *Le culte d'Isis et les Ptolémées*. II: *Le culte d'Isis en Grèce*. III: *Le culte d'Isis en Asie Mineure. Clergé et rituel des sanctuaires isiaques*, Études préliminaires aux religions orientales dans l'empire romain 26 (Leiden: Brill, 1973, 400 gld. the set), xxxii and 249 pp., 45 plates, 10 figs., 3 maps; xi and 223 pp., 45 plates, 7 figs., 3 maps; xi and 400 pp., 23 plates, 3 figs., 2 maps. Bibliography. Indexed. ISBN: 90-04-03581-8 (I), 90-04-03582-6 (II), 90-04-03583-4 (III).

Originally prepared as a doctoral dissertation under the direction of R. Flacelière and defended at the Sorbonne in 1970, this study begins by sketching the origins and nature of the Isis cult. Then discussions of the religious politics of the Ptolemies and the Hellenization of Isis are followed by an examination of the Isis cult in Ptolemaic Egypt (cultic places, clergy, worship). The second volume deals with the Isis cult in continental Greece and in the Greek islands from 330 to 30 B.C., and then studies the development of the Isis cult in Greece in the time of the Roman empire. The third volume gathers information about the Isis cult at various sites in Asia Minor in the Hellenistic and Roman periods; the clergy and rituals of the Isiac sanctuaries are given special emphasis. This last volume also contains a list of the names of the Isiac clergy and the indexes to all three volumes.

W.-D. HAUSCHILD (ED.), *Der römische Staat und die frühe Kirche*, Texte zur Kirchen- und Theologiegeschichte 20 (Gütersloh: Mohn, 1974, paper DM 19.80), 77 pp. Bibliography. ISBN: 3-579-04446-X.

An anthology of Latin and Greek texts designed to illustrate the stance of the Roman state toward the early church. The selections are taken from the writings of authors such as Tacitus, Pliny, Justin, Origen, Minucius Felix, Tertullian, Dionysius of Alexandria, Cyprian, Eusebius, and Lactantius. Brief explanatory notes are placed at the foot of each page. The texts are arranged under these headings: political measures against the Christians in the 1st and 2nd centuries, the evaluation of Christians by their contemporaries, the persecutions of Christians in the 3rd and 4th centuries, and the transition from the toleration of Christianity to the imperial church. Hauschild is the author of *Gottes Geist und der Mensch* (1972).

B. HERZHOFF, *Zwei gnostische Psalmen. Interpretation und Untersuchung von Hippolytus, Refutatio V 10, 2 and VI 37, 7* (Bonn: Rheinische Friedrich-Wilhelms-Universität, 1973, paper), 143 pp. Bibliography.

Originally prepared as a doctoral dissertation under the direction of H. Erbse and presented to the philosophical faculty of Bonn University in 1972, this study begins with general observations about metric technique and the literary character of Gnostic psalmody. The main part of the book is devoted to detailed textual anal-

yses (with special emphasis on structure and content) of the Psalm of Valentinus (Hippolytus, *Refutatio* 5.10.2) and the Naassene Psalm (*Refutatio* 6.37.7). At the end of each discussion the author presents a new German translation based upon his own research. At present he is an assistant at the Botanical Institute of Bonn University.

Josephus-Studien. Untersuchungen zu Josephus, dem antiken Judentum und dem Neuen Testament. Otto Michel zum 70. Geburtstag gewidmet, ed. O. Betz, K. Haacker, and M. Hengel (Göttingen: Vandenhoeck & Ruprecht, 1974, DM 88), 414 pp., plate. Bibliography. Indexed. ISBN: 3-525-53553-8.

Two dozen articles have been assembled in honor of Michel's seventieth birthday: E. Bammel on the *Testimonium Flavianum*, O. Betz on the problem of miracle in Josephus as compared with the problem of miracle in the rabbis and in John's Gospel, M. Black on Judas of Galilee and Josephus' "fourth philosophy," O. Böcher on the theme of the holy city in apocalyptic, C. Burchard on Josephus' account of the Essenes (*War* 2.119-161) as handed on in writers from Hippolytus to Nicetas Choniates (Acominatos), C. Colpe on the Arsacids in Josephus, G. Delling on biblical prophecy in Josephus, D. Flusser on the Latin Josephus and the Hebrew Josippon, W. Grimm on the idea of one man's death for the salvation of a people (concentrating on Jn 11:47-53), K. Haacker and P. Schäfer on the postbiblical traditions about the death of Moses, M. Hengel on unity and multiplicity in the Jewish freedom movement between A.D. 6 and A.D. 74 (focusing on Zealots and Sicarii), J. Jervell on Josephus' exegesis of the early chapters of Genesis, M. de Jonge on Josephus and the future expectations of his people, E. Kamlah on Josephus' apology for the law in *Against Apion* 2.145-295, J. C. H. Lebram on the ideal state of the Jews as reported in Strabo and Diodorus Siculus, H. Lindner on the interpretation of the prologue to Josephus' *War*, G. Maier on Jewish teachers in Josephus, R. Mayer and C. Möller on Josephus as politician and prophet, R. Meyer on the literary-historical background to Josephus' theory of the canon, A. Schalit on the theatre of the last war between the rebellious Pharisees and Alexander Jannaeus, G. Stählin on fate in the NT and in Josephus, A. Strobel on the southern wall of Jerusalem in the time of Jesus, and W. C. van Unnik on a curious liturgical statement by Josephus in *Antiquities* 8.111-113. Haacker has provided a bibliography of the honoree's writings from 1963 through 1973, supplementing the list in Michel's earlier *Festschrift (Abraham unser Vater*, 1963). D. Haacker has compiled the indexes.

Jüdische Schriften aus hellenistisch-römischer Zeit (Gütersloh: Mohn, 1974, paper).

Band III: *Unterweisung in lehrhafter Form*. Lieferung 1: J. BECKER, *Die Testamente der zwölf Patriarchen* (DM 46), 163 pp. Bibliography. Indexed. ISBN: 3-579-3931-8.

Band IV: *Poetische Schriften*. Lieferung 1: E. OSSWALD, *Das Gebet Manasses*; A. S. VAN DER WOUDE, *Die fünf syrischen Psalmen* (DM 18.50), 47 pp. Bibliographies. Indexed. ISBN: 3-579-03941-5.

Band V: *Apokalypsen*. Lieferung 1: W. HAGE, *Die griechische Baruch-Apokalypse*; K.-G. ECKART, *Das Apokryphon Ezechiel* (DM 20), 55 pp. Bibliographies. Indexed. ISBN: 3-579-03951-2.

The appearance of these three fascicles means that all five volumes in the project have now been inaugurated [NTA 18, pp. 256, 258]. Becker, who is also the author of *Untersuchungen zur Entstehungsgeschichte der Testamente der zwölf Patriarchen* (1970), comments on the significance of the work, its various texts and editions, other textual materials related to it, its origin and transmission, theology, and structure. The main part is a German translation of the Greek text established according to B's principles along with brief (mainly textual) notes at the bottom of the pages. In the appendixes there are translations of such documents as *4QTL Levi ar^b* and the Hebrew *Testament of Naphtali*. Osswald discusses the

versions in which the *Prayer of Manasseh* appears and the historical setting in which it was composed; then the German translation and notes are presented. A. S. van der Woude translates the five non-canonical psalms transmitted in Syriac and pays special attention to their relationships with the Hebrew text of *11QPs^a*. W. Hage offers German translations of both the Greek and the Slavonic versions of what is sometimes also called *3 Baruch*, and K.-G. Eckart translates the four fragments of the *Ezekiel Apocryphon* preserved in patristic writings. Indexes of proper names and biblical citations are presented for each document.

J. I. LAWLOR, *The Nabataeans in Historical Perspective*, Baker Studies in Biblical Archaeology 11 (Grand Rapids: Baker, 1974, paper \$3.95), 159 pp., 40 illustrations, 6 maps. Bibliography. Indexed. ISBN: 0-8010-5536-9.

After introductory remarks on the reasons and methods for studying the Nabateans, there are chapters on Nabatean beginnings and early history, the first Nabatean contacts with the Romans, Malchus II and his wars with the Jews, Nabatean achievements, Obodas II and Syllaeus, Aretas IV and Nabatean maturity, and the last Nabatean kings and annexation. There are appendixes on Petra, Aelius Gallus' expedition into Arabia according to Strabo, and various Nabatean king lists. Lawlor teaches at Baptist Bible College in Clarks Summit, Pa.

S. H. LEVEY, *The Messiah: An Aramaic Interpretation. The Messianic Exegesis of the Targum*, Monographs of the Hebrew Union College, no. 2 (Cincinnati—Jerusalem: Hebrew Union College Press, 1974, \$12.50), xxi and 180 pp. Bibliography. Indexed. LCN: 74-6239. ISBN: 0-87280-402-4.

The basic research for this work was done in the author's doctoral dissertation directed by W. W. Fisher and presented to the University of Southern California. For each targumic text with a messianic interpretation, there is an English translation of the original biblical text, a translation of the targumic rendering(s) of the text, and a critical examination of the substance of the targumic rendition. Texts from the Targums of the Pentateuch, the Prophets, and the Hagiographa are discussed. In his conclusion the author, who is professor of rabbinics and Jewish religious thought at the California School of the Hebrew Union College—Jewish Institute of Religion, presents a sketch of the messiah as depicted in the Targums. He also observes that Targum Jonathan of the Prophets must be dated after the Arab conquest, possibly to the time of Saadia Gaon [cf. § 16-383]. The volume is distributed by Ktav Publishing House of New York.

N. MEISNER, *Untersuchungen zum Aristeasbrief*, 2 vols. (Berlin: Kirchliche Hochschule, 1972, paper), 230 pp.; 106 pp.

Originally presented as a doctoral dissertation to the Kirchliche Hochschule in Berlin in 1972, this study first investigates the *Letter of Aristeas* in the light of recent research on the Septuagint and examines hypotheses about the political and theological setting of the work. Then there are discussions about the *Vorlage* and thought-world (more likely Greek than Jewish) of the banquet scene, the kinds and functions of the concepts of God, the theme of *imitatio Dei*, the use of the writing *Peri Basileias*, the Hellenistic ideal of kingship in Hellenistic-Jewish literature, and the purpose and historical setting of the work. Meisner, who has recently published a German translation of the text [NTA 18, p. 258], concludes that it was composed between 127 (or 124) and 118/117 B.C. in Alexandria and that it should be read not as propaganda for the Septuagint but rather as responding to the political situation in which the Jewish community found itself. The second volume of the dissertation contains the notes to the first.

W. O. MOELLER, *The Mithraic Origin and Meanings of the Rotas-Sator Square*, Études préliminaires aux religions orientales dans l'empire romain 38 (Leiden: Brill, 1973, 24 gld.), viii and 53 pp., 7 plates. Bibliography. ISBN: 90-04-03751-9.

The main part of this book is an examination of the various solutions proposed for the enigma of the ROTAS-SATOR/SATOR-ROTAS square. The author him-

self maintains that the square is a Mithraic number-square and that it most probably arose in Italy between 67/66 B.C. and A.D. 79. The originators are said to have been "intelligent and well educated men who had attained the highest Mithraic grades." A Mithraic amulet found at Verulamium is discussed in an appendix.

J. NEUSNER, *The Way of Torah: An Introduction to Judaism*, Religious Life of Man Series (2nd ed.; Encino—Belmont, Calif.: Dickenson, 1974, paper), xvii and 126 pp. Bibliography. Indexed. LCN: 73-88121. ISBN: 0-8221-0120-3.

Intended to supply basic material on Judaism for an introductory course in religion at the undergraduate level, this volume presents long quotations of prayers, Talmudic pericopes, ethical wills, and similar traditional materials, which N thinks provide "the best means of entering authentic Judaic life." Historical studies and systematic expositions of Jewish theology receive comparatively little treatment here, but suggestions for further reading are provided for a comprehensive range of sub-topics within Judaica. There is a list of key dates and a glossary as well. The first edition appeared in 1970; for this revision, N has made numerous corrections, expanded the bibliographies, and added a chapter on daily prayer.

A. NISSEN, *Gott und der Nächste im antiken Judentum. Untersuchungen zum Doppelgebot der Liebe*, Wissenschaftliche Untersuchungen zum Neuen Testament 15 (Tübingen: Mohr, 1974, DM 115), xvi and 587 pp. Bibliography. Indexed. ISBN: 3-16-135122-3.

A revision of a doctoral dissertation directed by W. G. Kümmel and presented to the Evangelical theological faculty of the Philipps-Universität at Marburg in 1972, this study takes its rise from Jesus' double command to love God and one's neighbor. It examines the themes of love for God and for the neighbor in Jewish writings from the OT apocrypha and pseudepigrapha up to the beginning of the medieval period. The method of presentation is systematic, and the three major divisions are these: revelation and election, righteousness and grace, and the Torah and its commandments. The last division has an 86-page discussion of Philo's views on the matter.

Oxford Bible Atlas, ed. H. G. May (2nd ed.; New York: Oxford University Press, 1974, cloth \$9.95, paper \$3.95), 144 pp., 26 maps. Illustrated. ISBN: 0-19-211556-1 (cloth), 0-19-211557-X (paper).

First published in 1962 [NTA 7, p. 132], this volume is designed as a reference book and guide to biblical geography, history, and archaeology. For the second edition several of the 26 full-color maps have been revised, among them the map of Palestine's archaeological sites and the two plans of Jerusalem in OT and NT times. H. G. May has revised his introduction and the two chronological tables, and R. W. Hamilton's article on archaeology and the Bible has been updated. Photographs taken in the Holy Land in 1973 have been included. A 23-page gazetteer concludes the volume. The revision has been carried out by May with the assistance of G. N. S. Hunt and in consultation with Hamilton.

A. QUACQUARELLI, *L'Ogdoade patristica e suoi riflessi nella liturgia e nei monumenti*, Quaderni di "Vetora Christianorum" 7 (Bari: Adriatica, 1973, paper), 111 pp., 28 figs. Bibliography. Indexed.

After discussing the Ogdoade as described by Irenaeus, Ps.-Barnabas, Clement of Alexandria, Origen, Augustine, and other patristic writers, the author points to echoes of the theme in early Christian liturgy, architecture, art, and iconography. By way of conclusion he draws attention to the convergence of the language of scriptural exegesis and artistic expression in early Christianity. *VetChrist* is published by the Istituto di Letteratura Cristiana Antica in Bari.

B. REICKE, *The New Testament Era. The World of the Bible from 500 B.C. to A.D. 100*, trans. D. E. Green (Philadelphia: Fortress, 1974, paper \$4.25), x and 336 pp., 5 maps. Bibliography. Indexed. LCN: 68-15864. ISBN: 0-8006-1080-6.

An unaltered paperback reissue of a work first published in 1968 [NTA, 13, p. 286].

G. RISTOW, *Mithras im römischen Köln*, Études préliminaires aux religions orientales dans l'empire romain 42 (Leiden: Brill, 1974, 36 gld.), vi and 33 pp., 30 plates, 7 figs., folding plan. ISBN: 90-04-03873-6.

This study first explains that Mithraism was firmly rooted in 2nd-century-A.D. Cologne and reached its high point of influence toward the end of the 3rd century. Then there are descriptions of three Mithraeums and inventories of the major finds from each site. The volume concludes with photographs of important objects and a folding plan of Cologne in Roman times.

Romanitas et Christianitas. Studia Iano Henrico Waszink A.D. VI Kal. Nov. A. MCMLXXIII XIII lustra complenti oblata, ed. W. den Boer *et al.* (Amsterdam—London: North-Holland, 1973, 85 gld. or \$32.70), xvi and 386 pp., plate. Bibliography. LCN: 73-86084. ISBN: 0-7204-6036-0 (North-Holland), 0-444-10567-0 (American Elsevier).

Colleagues and students have collaborated to produce this *Festschrift* in honor of J. H. Waszink, professor of Latin languages and literature at the University of Leiden, on the occasion of his 65th birthday. The 30 articles are loosely organized about this theme: the confrontation of classical, especially Roman, civilization with Christianity. In addition to those essays which extend beyond the 1st century even into the 3rd century, five contributions will be of particular interest to readers of NTA: W. den Boer on allegory and history, C. Colpe on Mithras cult and the church Fathers, P. G. van der Nat on the preface of Juvencus' Gospel paraphrase (ca. 330), W. C. van Unnik on the attack on the Epicureans in Josephus, and J. C. M. van Winden on early Christian exegesis of "heaven and earth" (Gen 1:1). A complete list of W's publications from 1933 to 1973 is included. The volume is available in the USA through the American Elsevier Publishing Company in New York.

H. J. SCHONFIELD, *The Jesus Party* (New York: Macmillan, 1974, \$7.95), 320 pp., 2 maps. Indexed. LCN: 74-9666. ISBN: 0-02-607280-2.

Beginning where *The Passover Plot* (1965) left off, this volume deals with the fate of Jesus' followers from his death until the Jewish revolt against Rome in A.D. 66. The author maintains that Jesus' followers remained Jews and banded together to drive the Roman invaders out of Israel; only when the NT writers rewrote history did these Jews become "Christians." The three major parts of the book are concerned with the historical setting, the history of early church, and the figure and attitudes that served as the background for this movement.

H. VAN THIEL (ED.), *Leben und Taten Alexanders von Makedonien. Der griechische Alexanderroman nach der Handschrift L*, Texte zur Forschung, Band 13 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1974, paper DM 74), xlviii and 252 pp. Bibliography. ISBN: 3-534-04721-4.

The editor describes the *Romance of Alexander* as having been composed in the 3rd century A.D. from earlier traditions and sources; he also discusses its later influence and its textual traditions. The main part of the volume consists of the Greek text according to the 15th-century Codex Leidensis Vulcanianus 93 (with important variants noted at the foot of the pages) and a German translation on facing pages. Twenty-eight pages of comments on the text are included. There are also texts, translations, and comments on Alexander's letter to Aristotle on the wonders of India, his dialogue with the gymnosopists, and Ps.-Methodius' report about Alexander and the unclean nations. The editor is professor at the University of Cologne.

M. J. VERMASEREN, *Mithraica II. The Mithraeum at Ponza*, Études préliminaires aux religions orientales dans l'empire romain 16 (Leiden: Brill, 1974, 52 gld.), x and 38 pp., 35 plates, 7 figs. Indexed. ISBN: 90-04-03883-3.

After a description of Ponza, which is an island situated in the Tyrrhenian Sea opposite Terracina, the author focuses on the important features of the Mithraic sanctuary found there. The second major chapter presents an interpretation of the Mithraeum with special emphasis on the zodiac on the ceiling. By way of conclusion, V observes that the 3rd and 4th centuries "were not only favorable for the Mithraic faith but astrological theories and speculations became wide-spread." The author's study on the mithraeum of S. Maria Capua Vetere was described in *NTA* 16, p. 258.

A. WASSERSTEIN (ED.), *Flavius Josephus. Selections from His Works*, B'nai B'rith Jewish Heritage Classics (New York: Viking, 1974, \$8.95), 318 pp. Bibliography. Indexed. LCN: 73-5111. ISBN: 0-670-31746-2.

Using W. Whiston's translation, with some revisions of his own, the editor here presents selections from the *Life*, *Against Apion*, the *Antiquities*, and the *Jewish War*. Intended for the non-specialist, this anthology prefers material illuminating the constitutional, political, religious, educational, and cultural history of the Jews in the Roman world, rather than concentrating on military or topographical detail. Wasserstein, who is professor of Greek literature at the Hebrew University in Jerusalem, has added notes and introductory remarks to the selections.

ADDITIONAL BOOKS RECEIVED

J. M. BOICE, *The Last and Future World* (Grand Rapids: Zondervan, 1974, paper \$1.95), xi and 148 pp. Indexed. LCN: 73-22702.

W. A. CRISWELL, *Ephesians. An Exposition* (Grand Rapids: Zondervan, 1974, \$6.95), 308 pp. LCN: 74-11852.

L. DEL VASTO, *Gandhi to Vinoba. The New Pilgrimage*, trans. P. Leon (New York: Schocken, 1974, \$7.95), 231 pp. LCN: 74-6324. ISBN: 0-8052-3554-X.

C. H. DODD, *L'Interpretazione del Quarto Vangelo*, trans. ed. A. Ornella, Biblioteca Teologica 11 (Brescia: Paideia, 1974, paper 9,000 L), 582 pp. Indexed.

W. FITCH, *The Ministry of the Holy Spirit* (Grand Rapids: Zondervan, 1974, \$7.95), 304 pp. Bibliography. Indexed. LCN: 74-11854.

R. FRIELING, *Christentum und Wiederverkörperung* (Stuttgart: Urachhaus, 1974, DM 17), 137 pp. ISBN: 3-87838-181-6.

W. KUPSCHE, *Marx. Mao. Marcuse*, Evangelische Zeitstimmen 71 (Hamburg: Reich, 1974, paper DM 4.50), 52 pp. Bibliographies. ISBN: 3-7924-0269-6.

J. MAGIL, *The Englishman's Hebrew-English Old Testament. Genesis—2 Samuel [1899]* (Grand Rapids: Zondervan, 1974), xiii and 882 pp. LCN: 74-4952.

A. MÜLLER, *Werdestufen des christlichen Bekenntnisses*, rev. and enlarged A. Suckau, Schriften zur Religionserkenntnis (Stuttgart: Urachhaus, 1974, paper DM 18), 135 pp. Bibliography. ISBN: 3-87838-182-4.

A. J. PFIFFIG, *Einführung in die Etruskologie. Probleme, Methoden, Ergebnisse*, Altertumswissenschaft (Darmstadt: Wissenschaftliche Buchgesellschaft, 1972, paper), viii and 100 pp. Bibliography. ISBN: 3-534-06068-7.

Read and Pray (Chicago: Franciscan Herald, 1974, paper \$.95), 96 pp.

1. D. SENIOR, C.P., *Gospel of St. Matthew*. LCN: 74-11196. ISBN: 0-8199-0625-5.
2. R. J. KARRIS, O.F.M., *The Gospel of Luke*. LCN: 74-12219. ISBN: 0-8199-0626-3.

A. REUTER, *Who Says I'm OK? A Christian Use of Transactional Analysis* (St. Louis: Concordia, 1974, paper \$2.95), 125 pp. LCN: 74-13756. ISBN: 0-570-03187-7.

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